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IRISH
PURSUITS OF LITERATURE.

RESULTS OF LITERATURE



IRISH
P U R S U I T S
OF
L I T E R A T U R E,
IN A. D. 1798, AND 1799,

CONSISTING OF

- I. - TRANSLATIONS,
- II. - - SECOND THOUGHTS,
- III. RIVAL TRANSLATIONS,
- IV. THE MONSTROUS REPUBLIC,
- V. - - INDEXES.

O! ERIN:—

*What MIGHTST THOU do that would thee HONOUR do—
Were ALL thy CHILDREN KIND and NATURAL!*

SHAKESPEARE.

*[How] well [MIGHT] THEY DESERVE to be called
THE BRETHREN OF BRITONS!*

PITT.

D U B L I N.

PRINTED FOR J. MILLIKEN, 32, GRAFTON-STREET, AND
J. WRIGHT, 169, PICCADILLY, LONDON.

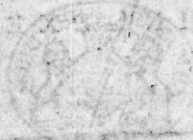
1799.

FOR SUITS

ENTERED

IN A.D. 1793 AND 1794

TRANSLATIONS
OF SEVERAL TREATIES
BY THE MONSIEUR REPUBLIC
OF FRANCE



OF THE
MONSIEUR REPUBLIC
OF FRANCE
AND THE
MONSIEUR REPUBLIC
OF FRANCE

OF THE
MONSIEUR REPUBLIC
OF FRANCE
AND THE
MONSIEUR REPUBLIC
OF FRANCE

DEDICATION.

*ULTIMA CUMÆI VENIT JAM CARMINIS ÆTAS :
MAGNUS AB INTEGRO SÆCLORUM NASCITUR ORDO.*

TO

ERIN, BRITANNIA, AND THE READING WORLD;

THROUGHOUT

THE WIDE EXTENDED REIGN AND SPREADING SWAY
OF

THE ENGLISH LANGUAGE;

WORTHY SUCCESSOR OF

THE PRIMÆVAL HEBREW AND IMPERIAL GREEK:

THESE MISCELLANEOUS

PURSUIITS OF LITERATURE,

CLASSICAL, PHILOSOPHICAL, AND POLITICAL,

EXHIBITING

A CONCISE SKETCH, AND FAITHFUL REGISTER

OF

THE CURIOUS, VARIOUS, MOTLEY

LEARNING, OPINIONS AND PRACTICES

OF

THE AGE OF REASON;

" TO ALL THAT HAVE EARS TO HEAR, AND EYES TO SEE,

" AND HEARTS TO UNDERSTAND,"

THE AWFUL AND IMPENDING

SIGNS OF THE TIMES

FORETOLD IN HOLY WRIT,

SPEEDILY TO PRECEDE

" THE DAYS OF VENGEANCE,"

224
26
(vi)

ON
REBELLIOUS JEWS AND APOSTATE CHRISTIANS;

USHERING IN

THE SIGN OF THE SON OF MAN;

OR,

THE SECOND APPEARANCE

OF

JESUS OF NAZARETH THE CRUCIFIED,
IN POWER AND GREAT GLORY,

AT

"THE ULTIMATE ERA OF SIBYLLINE PROPHECY,"

AND ALSO OF EVANGELICAL,

TO ESTABLISH

"A NEW AND GRAND ORDER OF THINGS,"

IN

HIS FIDUCIARY KINGDOM UPON EARTH,
FOR A THOUSAND GENERATIONS

DURING

THE AGE OF FAITH:

ARE MOST HUMBLY, CHARITABLY, PIOUSLY
PRESENTED DEDICATED, BEQUEATHED,

BY

AN IRISH THEOPHILANTROPE.

ADVERTISEMENT.

THE unconscionable delay of this Publication, now retarded *more than twelve months* since it was put to Press, requires some apology on the part of the Author, and much more on the part of the Printer. It has been owing to the *Calamities of the Times*, and the *Avocations of the Press*; to the strange and unexampled atrocities of the foregoing disastrous year 1798, which have stained the Annals of Ireland with *Treason, Rebellion and War,*

War, all banded and *united* together, to introduce a new and Infernal Order (or Disorder) of Things, and to blow up our MATCHLESS MONARCHY—secure and irresistible indeed, if “*one and indivisible*,” in the hearts and hands of BRITONS and IRISHMEN—into the fragments of three *Democratic, petty Republics*, to be swallowed up piecemeal by the MONSTROUS REPUBLIC—that Scourge of France, and disturber of the whole World; in the hand of a chastising PROVIDENCE. At such an “inconvenient season,” was this Work, originally composed, and gradually enlarged during its delays; while supplanted and thrown aside by the *Bulletins* of 1798, and by a Host of Publications springing up out of the ferment of the public mind, in the year 1799, plunging into the depths of Political Debate, on the Grand, Imperial, and Momentous Question of *Parliamentary Union*, so
 puzzled

puzzled and perplexed by *State Empirics*, hastily deciding, without deliberating, on a question the most profound and mysterious perhaps in the whole range of Political Discussion; hence, the groaning press was unable to keep pace with the avidity of the Public,—“ seeking rest and finding none,”—in a Host of Ephemeral *Pamphlets*, sprouting up like dragons teeth, sown by the hand of *Discord*; but whose quick and rapid sale offered a readier profit to the lust of *present* gain :

What *Printer's* heart can *Gold* despise?

What *Cat's* averſe to *Fish*?

What has been lost in *Time*, however, the Author humbly trusts, has been gained in “ *Value* to be received” by a judicious and discerning Public, who prefer solid and instructive PURSUITS OF LITERATURE, before

fore light *summer* reading ; in a work peculiarly calculated for the *rising Generation*, and which perhaps, may survive most of its more favoured competitors of the day, and be handed through the wreck of time to more unbiassed and instructed *Posterity* :--May it induce and stimulate *Irish* and even *British Students*, to improve on the plan thus chalked out, with a rapid pencil, yet from no slight research and rumination, on the multifarious subjects here summarily, but it will be found on minuter inspection, not superficially discussed.

The plan was originally scanty, confined to *The Translations*, of the curious, entertaining and valuable Classical *Quotations*, thickly strewn throughout " the *many-languaged Notes*" of that great moral and political Satire, *THE PURSUITS OF LITERATURE*, which

has

has attracted so much notice in ENGLAND, and so many fruitless conjectures hitherto to *unkennel* the shrewd and prudently invisible Author, who, upon a more enlarged and liberal plan has embalmed, in his numerous Editions, “ *the perishable infamy*” of so many noted characters, not sparing the rod, nor withholding the wreath:—Charmed at first sight, with the brilliancy and variety of *his* Quotation—the Author of this for his *own* amusement, attempted to translate some of the most striking, and was gradually led to complete the whole; when this was no more than a *Jeu d’esprit*, of *Pamphlet* size and shape—but the ensuing horrors of *Rebellion* and *Warfare*, soon relaxed its muscles into *mourning* and *anguish*, weeping over the victims of *Rebellion*, and some, his dear friends—and these were succeeded by *Humbert’s* and *Bompart’s* *Invasions*—so providentially

dentially defeated, in the heart of the Kingdom, at the battle of *Ballinamuck* (*Swines-town*) and off *Tory Island*:—when the Author, on September 8, 1798, was within hearing of the cannons roar; on that day, no less important, perhaps to Ireland, than the *Battle of the Boyne*.—For, had the enemy after eluding the army, at *Castlebar*, effected their well-concerted plan, of getting to *Dublin*, with a small but tried band of veteran troops—trained in *La Vendée* and *Italy*, under *Hoche* and *Buonaparte*—and not been detained *two* momentous hours on the morning of that day, in consequence of indulging too freely over-night, in the good cheer they found at *Cloone*; (the French Commander, having ordered himself to be called at *four* in the morning, was suffered to lie till *six* o’Clock—and thereby gave the advanced guard

guard of General *Lake's* detachment an opportunity of coming up with the rear about *seven* o'Clock, soon after they began their march :)—Had they gained *two hours* *law* of their pursuers, they might easily have reached *Granard* by *ten* in the forenoon of that day (*Saturday*) and might easily have reached Dublin, (in point of distance, at least) on *Sunday* night, *September 9*, where there were myriads of Rebels collected on *that evening*, in and about the City, to co-operate with their deep-laid conspiracy, and well-conducted expedition.

These delays and procrastinations, though mortifying, were wholesome; they furnished the Author with fuller information, and enabled him to correct some misstatements and mistakes in the earlier part of the work, and to make additions thereto; and gave birth

to a range of research into the most important publications connected with his subject: especially the curious intercepted *correspondences* of *Buonaparte* and his officers in *Egypt*, and of *Dr. Priestley's* traiterous friends in *France*; which are invaluable historical documents, and seem to have been detected by PROVIDENCE to unmask and develope "*the mystery of iniquity*" so strangely and tremendously working in the dark—undermining the Constitution of the *British Empire*, and the CHRISTIAN FAITH.

The Speeches of great and enlightened *Politicians* also, in the *British* Parliament especially, threw much light on the obscure question of UNION; and "*the substance*" of the arguments published both *for* and *against* the measure by EXPERIMENTAL STATESMEN, *Pitt, Addington, Auckland, Sheffield, Dundas,*

Dundas, Peel, &c. in England; and *Foster, Smith, Johnson, &c.* in Ireland; who long had piloted the *entrusted* vessel of the State through all the surf of *Democracy*, beating against the coral rocks of *Aristocracy* and the *Reef of Royalty*, at length enabled him to form a balanced judgment on the merits and demerits of the measure, and to satisfy his own mind most fully of its expediency; removing that *doubt* and *hesitation*, which no *speculative theory* however ingenious, could disperse; and in the course of the work, derived from the best *authentic* documents he could procure, he has laboured with all his might, to condense an enormous mass of collected materials into the smallest compass, consistent with clearness and perspicuity, on subjects the most obscure and difficult.—Should these *first fruits* meet with a favourable reception, they will perhaps be followed up
by

by others of much greater weight and importance to the common weal; which all the Author's feeble exertions hitherto have not been able to bring forward to publication, at an inauspicious season, when *Modish Literature* and *Hot-pressed Editions*, threaten to extinguish all sober and solid, deep and profound Literature in the British dominions, unless speedily counteracted by the *wise and good*, by *established Literary Characters* of eminence.

—“ For what I have now produced, I claim only your *indulgence*—it is for what I have suppressed I am entitled to your *thanks*.”

META BIBAION META KAKON.

“ A GREAT BOOK of LITTLE information,
Is a GREAT NUISANCE.”

ARS LONGA, VITA BREVIS.

“ SLOW is the attainment of SKILL,
SHORT, the expectation of LIFE.”

Postscript to the Advertisement.

IT was not my intention to have entered into any discussion of the momentous Question of an UNION, in the present Publication, reserving that for a more elaborate Work, now in considerable forwardness, intitled, *QUÆRIES POLITICAL and PHILOSOPHICAL*; in which I have endeavoured to ascend to *First Principles*; and *Original Writers*, respecting the *Constitution of Human Nature*, and the *Foundation of Political Regimen or Civil Government*; the following *Anecdote* however, is so curious, that I should think myself culpable were I to withhold it from the Public, until that work shall be submitted to their cognizance.

THE late EDMOND BURKE, that celebrated Orator and Statesman, to whose influence principally, with the BRITISH CABINET, may be ascribed the grant of the ELECTIVE FRANCHISE to the ROMAN CATHOLICS of IRELAND, in the memorable Year 1793; (see RIVAL TRANSLATIONS) at an earlier period, appears to have been a well-wisher to the PARLIAMENTARY UNION of the Sister Kingdoms of GREAT BRITAIN and IRELAND: In the year 1761, he came over to IRELAND, in the train of Lord HALIFAX, then Viceroy, and in a confidential Letter, written by him to the Rev. *William Dennis*, the friend and companion of his youth, when through
b his

his interest he had been appointed "Master of the Free School of *Naas*," in the Diocese of *Kildare*, (who was afterwards made Chaplain to Lord *Townshend*, during his Administration in IRELAND, and beneficed by Government) after detailing the steps he had taken to procure Mr. D. that appointment, and the patronage of the Bishop of *Kildare*, through the mediation of "Mr. O'Hara,"—Mr. *Burke* concludes with the following remarkable expression of his sentiments respecting IRISH Public Affairs :

"Dear Dennis,

"I must defer, for the present, the account you desire of PUBLIC AFFAIRS, as I have something more interesting to you about YOUR OWN,"—"as to Public Affairs, I have very little to say. Before YOUR COUNTRY POLITICIANS are so angry about a UNION, they ought to be sure that it will be a PREJUDICE to them, and that it will be OFFERED to them. It is an odd dread of a Beggar, that a Rich Merchant intends to enter into partnership with him! What the EFFECT OF A UNION would be, is a matter of deep and difficult enquiry: But you may depend upon it, that at PRESENT, there is not the least thought of it entertained, either HERE, (DUBLIN CASTLE) or in ENGLAND."

"Dr. *LUCAS* makes a wretched figure in the HOUSE, (OF COMMONS); he cannot speak, and he will not be silent: Mean time his physical reputation seems to decline nearly as fast as his political."

"My

" My eyes are still very sore—I hope by this time,
I may congratulate Mrs. DENNIS on the birth of a
Son.

I am,

Yours most affectionately,

Nov. 7, (1761.)

E. BURKE.

" Your friend GARRET (BURKE, his Brother,) desires to be remembered."

This Letter was directed to Mr. Dennis, at *Clanmell*, where he had been for several years, usher of the Latin School;—it is copied by another hand, but the *corrections* throughout, the *signature* E. BURKE, the *date*, and the *postscript*, are in his own hand-writing.—It is a curious and valuable document indeed, and must surely have great weight, at the present momentous crisis, in conciliating the minds of the IRISH CATHOLICS especially, towards the grand imperial measure of UNION, when coming so unequivocally recommended, from so steady a friend, and so powerful a solicitor for their emancipation as Mr. BURKE.

The authenticity of this document is vouched by the original letter itself, now returned to the proprietor, my respected friend, *William Smyth, Esq. No. 7, Granby Row, Dublin.*

August 20, 1799.

(2)

The original letter itself is now returned to the proper
author, my respected friend, William Lloyd Garrison, No. 7,
South Street, New York.

Yours truly,
Wm. Lloyd Garrison

This letter was directed to Mr. L. A. C. and
well, which has been for many years, and of
the same kind. It is a letter to another hand,
but the same, and the author is in his own hand.
writing. It is a curious and valuable document,
indeed, and most likely has great weight in the
present movement, especially towards the
great industrial masses of Union, who coming
to understand the meaning of the word, are ready a
thousand and to powerful a laborer for their emanci-

ipation in New York.

The authenticity of this document is vouched by
the original letter itself, now returned to the prop-

er, my respected friend, William Lloyd Garrison, No. 7,
South Street, New York.

TRANSLATIONS.

TRANSLATIONS

PURSUITS OF LITERATURE.



TRANSLATIONS,

BY

OCTAVIUS.

MY PEOPLE *are* DESTROYED *for lack of* KNOWLEDGE,

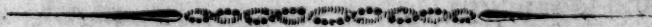
BIBLE.

WORDS *are* THINGS,

MIRABEAU.

LITERATURE, *well or ill conducted, is* THE GREAT ENGINE, *by*
which, I am fully persuaded, ALL CIVILIZED STATES must
ultimately be supported or overthrown.

PURSUITS OF L.



Dublin.

PRINTED FOR J. MILLIKEN, No. 32, GRAFTON-STREET.

1799.

PURSUITS OF LITERATURE

TRANSLATIONS

OF CLASSICS

BY THE REV. JAMES M. HENNING, D.D.

WOMAN OF THE WORLD

THE FEMALE

THE HISTORY OF THE FEMALE

THE HISTORY OF THE FEMALE

THE HISTORY OF THE FEMALE



THE HISTORY OF THE FEMALE

THE HISTORY OF THE FEMALE

TO THE READER.

A LOVER OF LITERATURE and of his COUNTRY, wishing to promote the circulation of a work of no common merit, THE PURSUITS OF LITERATURE, whose noble minded and profoundly learned author, posterity will hail as THE SEVENTH SATIRIST; with all the playfulness of wit, the severity of virtue and the honesty of religion, unsparingly applying THE ROD to *irreligion, superstition, anarchy, vice and folly*; and liberally bestowing THE WREATH ON *piety, patriotism, learning, knowledge and taste,*

In thoughts that breathe and words that burn.

But who has not condescended to give his own master key of translation, to those treasures of erudition and sound criticism, which he has locked up in the learned languages, though so essential to enforce and illustrate his argument, by their energy, their beauty and their drollery; rather maliciously, in appearance,

pearance, but with the best intentions, I am persuaded, to pique the pride, and excite the curiosity of "scholars ripe and good," like *Bryant, Hurd, Huntingford, Burgess, Porson, Cooke, &c. &c. &c.*—so thickly strewn throughout that happy land of literature—*GREAT BRITAIN!*—To repair to the original sources, in order to solve these *questions for exercise*, set by a mighty master, *speaking to the intelligent,* in this his *perpetual possession*—

—Wishing therefore, in some measure, to supply the deficiency, in a subordinate country, where *classical* learning is less generally diffused, and where splendid names in literature, are *as yet*, more sparingly scattered throughout the land—a land however, through the liberal concessions of *GREAT BRITAIN*, rising into *national* consequence, and emerging "*from darkness to light*"—to a due sense of the infinite importance of sound and well conducted learning to *social* happiness:—The author of these *TRANSLATIONS* offers them

PRO BONO PUBLICO.

And the honesty of his intentions will, he trusts,

atone

atone for the unavoidable imperfection of the performance. A task so various and versatile, as translating the—*Nostri farrago libelli*,—"the miscellaneous quotation of our SATIRIST," is far from easy, even with the best helps from men and books in a capital city: still more embarrassing in a rural and a sequestered retirement, where he cannot get access to several of the authors quoted, and is debarred both from situation and the nature of his subject, (which however difficult, is usually considered in an inferior light; as if *translation* were easier than *original composition*; when on trial, it will be found the reverse) from consulting some, whom he is proud to rank in the number of his friends—among the learned sons of OUR ALMA MATER,—

AN UNIVERSITY,

Second to none, superior to most,

venerated and venerable:

where,

LEARNING sound and good, promotes

the implanted power of MIND,

and CULTURE right, invigorates

the virtues of the HEART,

P. M. S.

And

And they who are most conversant in *translation*—our learned PRIMATE, &c. &c. &c. will be foremost to acknowledge the difficulty of seizing the true spirit of a *detached* quotation, which is often diametrically opposite to the *literal* sense. Thus the *Epicure* may quote SOLOMON'S ironical commendation—“*There is nothing better for a man than to eat and drink,*”—supported by PAUL: “*Let us eat and drink, for to-morrow we die.*”—The foolish *Atheist*, “may say openly with DAVID—“*There is no GOD*”—and the gloomy *Misanthrope*—“*There is none that doeth good, no not one.*” And OUR LORD himself indignantly recommends to his *slumbering* Disciples: —“*Sleep on now, and take your rest!—Rise, &c.*”

And the difficulty of *these translations* is considerably enhanced, by that playfulness of wit, and liveliness of a rich imagination, drawing forth from its copious treasures, things new and old—and often producing unexpected and whimsical associations and parodies. Thus he warns his too curious readers, endeavouring to draw him forth from his *prudent* concealment, to let him alone; for

“*There is a darkness which may be felt,*”
—to their cost—not only *palpable* but *pungent*.
—*Enviably land of literature, GREAT BRITAIN!*
“*training*

“ training *many* sons to glory,” which can *hide* such distinguished excellence from *vulgar* gaze—THE CALM OBSERVER and the FAITHFUL MONITOR:—

“ Not obvious, nor obtrusive, but *retired*”—

“ The more desirable!”

“ Leave, O leave ME to *repose*!!”

Should this *Jeu d'Esprit*,—originating in amusement, continued for instruction, and compleated for the public—chance to reach THE SATIRIST, and he should find his quotation mistranslated, or his pointed but fugitive wit misunderstood, let him not be angry, nor shake his *rod* at me: for, in that case, I will retort—*Blame yourself—Si non vis intelligi, &c.*

Still however, I will rely on the same candour and indulgence, which he has shewn to others and claims for himself, to reconsider *the exercise*, before he scouts it out of school, (though not an old *Eton* Boy's) and perhaps he will find *somewhat* to merit a nod of approbation:

Cum flueret lutulentus, erit quod tollere velles.

And I will tell him further:—*Non omnibus reddo—*

“ I am no hackney translator”—*Nullius addictus jurare in verba magistri—*“ No party writer”—*Vendi-*

dit

dit hic auro patriam—"No venal orator." (a) But a citizen of the world, who will yield all *loyal* obedience (but no more) to any government, or any master.

To the noble Friend of HORACE and of our SATIRIST, an apology may be requisite for assuming his signature. Wishing therefore to gain *his* approbation also, I will endeavour to establish my right and title to the name, as a remote descendant from the *Octavian* Family, and his distant relation:—from our excellent Ecclesiastical Herald—LARDNER.—*Probet hæc Octavius Optimus.*

MARCUS MINUCIUS FELIX was an eminent pleader at ROME in the reign of Septimius Severus. In his earlier days he had prosecuted and sat in judgment on the suffering CHRISTIANS, whom he had treated with the usual severity and injustice of the *Roman Judges*, even *Pliny* himself, &c. but was at length converted to the Christian Faith; and wrote his masterly *Defence of Christianity*, about A. D. 210. leaving

(a) 'Tis HE! I ken the manner of his gait;
He rises on his toe; that *spirit* of his,
In aspiration, lifts him from the earth.

ing in this polite and elegant performance, a lasting monument of his ingenuity, eloquence, learning, and we will add, firmness and undaunted courage, in a persecuting age. It is written in the form of a **DIALOGUE**, or conference between his friend **OCTAVIUS JANUARIUS**, a Christian Convert, and **CÆCILIUS NATALIS** a Heathen Philosopher, in which **MINUCIUS** sits as Judge. Cæcilius first objects, and then Octavius answers. When he has ended, after a short pause, Cæcilius owns himself confuted and convinced, and professes his readiness to become a Christian.

AS **OCTAVIUS JANUARIUS** therefore, may I venture without incurring the imputation of overforwardness, to aspire to be honoured with the friendship of *this illustrious pair*, embarked in the same common cause?

Συμφύτοι, ἢ ὡς ἑνὸς φρονεῖντες

Joint-souled, One minded.

Philip. 2, 2.

in humble, but hopeless imitation of the most sublime—the most transcendent, the most incomprehensible standard:

Εγὼ καὶ ὁ Πατὴρ ἓν εἰμεν

THE FATHER AND I, ARE ONE-[MINDED]

—as we may, I trust, without presumption, render, and supply the ellipse, John. 10, 30. in perfect unison also, with genuine PHILOSOPHY:

“Ο φίλος, ἄλλος αὐτός

“*The Friend—another Self.*” ARISTOTLE.

So finely paraphrased by MOSES; Deut. 13, 6.

φίλος, ὡς τῇ ψυχῇ σου.

“*A Friend, as thine own Soul.*”

And so elegantly, by the profound son of SIRACH.

Ecclus. 6, 14.

φίλος πιστός, σκεπη κραταία

“Ο δὲ εὗρον αὐτὸν εὗρον θησαυροὺς

Φίλος πρὸς ἑκ ἐστὶν ἀνταλλάγμα

Καὶ ἑκ ἐστὶν γὰρμος τῆς καλλωτῆς αὐτοῦ.

φίλος πιστός, φαρμακὸν ζωῆς

Καὶ οἱ φοβούμενοι Κύριον ἐνρησθήσιν αὐτοί.

“*A faithful friend is a strong shield,*

Whoever finds him, finds a treasure.

A faithful friend, nothing can countervail,

And there is no standard of his excellence.

A faithful friend is a medicine of life,

And they that fear THE LORD shall find him—”

—ONE at least—without fail—

THE

THE FRIEND—"who laid down his life for *his Friends*"—
 That where HE is, there, may *They* be also"—
 With "an innumerable company of *Angels*; and
 The general assembly and congregation of the *First Born*,
 Registered in Heaven; and GOD, the Judge of all;
 And *Spirits of Just Men*, perfected [by sufferings];
 And JESUS, Mediator of a New and better Covenant."—

Compare in the original passages, John 15, 13,
 & 14, 2, Heb. 12, 22.

How "*idle*" then is the "*assertion*" (*quia apertum*,
 Mat. 12, 36) of Critic Moles, that "THE GOSPEL
 "does not inculcate FRIENDSHIP"!!

Virtuous friends therefore, embarked in the same
 "*labour of love*," are encouraged "*to rejoice in
 hope*" of *virtuous society*, renewed and extended up-
 on a scale of inconceivable grandeur and delight,
 beyond the grave.

And though "*we three*" shall never "*meet*" on Earth;
 Our *kindred souls* will surely join in Heaven.

READER, farewell, and become "*united*" in
 "*our Conspiracy*"—a conspiracy not founded in
 wicked

wicked or ignoble views, but—"without dissimula-
tion"—

"Instantly to embrace, and greatly to emancipate."

RT. HON. MR. GRATTAN.

by initiating you into

THE PERFECT LAW OF LIBERTY.

For "WHERE THE SPIRIT OF THE LORD IS,
THERE (and there only) IS LIBERTY."

THEY bawl for FREEDOM in their senseless mood,
But still revolt, when TRUTH would set them free;
LICENCE they mean, when they cry LIBERTY—
For who loves THAT, must be first WISE and GOOD.

MILTON.

— Si quid novisti rectius istis,
Candidus imperti: Si non, his utere mecum:—
Quos legeret tereretque VIRITIM PUBLICUS USUS,

"If you know TRANSLATIONS more correct than these,
Candidly communicate:—If not, use MINE:—
—Which should be carefully read and conned,
BY EVERY STUDENT AND THE PUBLIC."

OCTAVIUS JAN.

DIALOGUES.

DIAGRAM

PURSUIITS OF LITERATURE.

TRANSLATIONS.

GENERAL MOTTO.

Τῆς, α πάντα, &c.

“ O YE in all respects, by Nature and by Education, well disposed, and moderate, and humane, and worthy of the kingdom [of Heaven] attend to these DISCOURSES.”

p. i.

Ex phrasi, &c.

“ From the phraseology, expression, diction and many other circumstances, I am *myself* persuaded, that *Jerom Al-cander*, is the author of this work, at least for the most part. For from our domestic intercourse, his *style* is so well known

B

and

and familiar to me, that it cannot be better known to himself."

INTRODUCTORY LETTER.

p. ii.

Quid de me alii loquantur, &c.

"What others speak of me, *let them take care*, but yet they will speak."—for as he elsewhere observes:—
"There is a darkness that *may be felt*."

p. iii.

Vitæ est avidus, &c.

"That man is *covetous of life*, who wishes not, WHEN THE WORLD IS PERISHING WITH HIM, *to die!*"

p. iv.

Τὴν αἵρεσιν καταλύσον τὰ φησάματα.

"Confound the snortings of HERESIES."

p. v.

Ἀγαθὸς ἀγαθοῖς ἀντιέταξι.

"To contrast excellence with excellence."

(Ἀρχιλοχὺ)

(*Ἀρχιλοχὸς*) φωνήμα, &c.

“ The poetic diction and frowning muse [of *Archilochus*]

FOREMOST in founding on strong and correct prose.”

p. vii.

Τῆς φρονήσεως συνάν και πεπικυρωμένον.

“ Native vigour and solidity of the understanding.”

p. ix.

Ego si risi, &c.

“ What! *if I laugh* because the silly *beau* is scented,
Must I be reckoned malignant and snappish?”

p. x.

Εἰ μὲν δὲ ἱταίρον, &c.

“ Since you desire me to choose a companion,
How can I overlook, *the divine Ulysses*?
Whose heart and gallant soul is most prompt,
In all labours.”

p. xii.

Sævi spiracula ditis.

“ The vents of relentless *hell*.”

Tibi nullum perspicio, &c.

B 2

I clearly

"I clearly see, that there is no danger may befall you that can be separated from the destruction of ALL."

N. B.—What will my friend FELIX, say,—*quem faciunt aliena pericula cautum*, "whom the dangers of the Public, render cautious"—when he finds the PREMIER himself, at this eventful crisis, forgetting his "*hardihood*," has had the weakness, the rashness, the impolicy, and the *antichristian spirit*, to fight a *duel*:

— ET TU, BRUTE. !!!

p. xvi.

Altius his nihil est, &c.

Nothing is higher than THESE (PHILOSOPHY and RELIGION)

These are THE POLES of the world:

Within these boundaries is included

NATURE'S PUBLIC TEMPLE."

p. xvii.

ΑΥΤΑΙ ΕΙΣ ΘΕΟΜΑΧΟΥ ΦΑΝΑΙ, &c.

"These are the founding words of THE FIGHTER AGAINST GOD, boasting himself in his mischievous strength; and threatening to break through and confound the fixt barriers of the nations, assigned by the Angels of THE MOST HIGH; and proceeding to plunder the

the world, and utterly to *unsettle* the human race, and to transport them from their established order, with contumacious pride!"

N. B. In this brilliant and frightfully apposite passage, there is a marked allusion, to PAUL's most deservedly celebrated address to the *Athenian* Philosophers:—the *Epicurean* Atheists, and the *Stoic* Fatalists; unfolding to them,—as they were able to bear his unsufferable effulgence:—

ΑΓΝΩΣΤΟ ΘΕΩ.

GOD UNKNOWNABLE.

Whom they “rightly worshipped,” but “unknowingly”—stating the *divine* origin of the human race; their *consanguinity*, or descent from a common stock; and the orderly *colonization* of the earth; in opposition to the *Epicureans*, asserting that men every where *sprang from the soil*, like reptiles or mushrooms; and to the *Stoics* who held the *eternal generation* of mankind; and to both;—one, *denying*, the interposition of *Providence* in the government of the world; the other, *shackling*, by the all-controlling decrees of *fate* or inevitable *necessity*. Acts, 17, 18—34.

ΕΠΟΙΗΣΕ ΤΙΣ ΕΞ ΕΝΘ' ΑΙΜΑΤΟΣ ΠΑΝΤΩΝ ΑΝΘΡΩΠΩΝ, ΚΑΤΟΙΚΩΝ ΕΝΙ ΠΑΝ ΤΗ ΓΗ, ΕΚ ΤΗΣ ΥΔΡΟΣ ΠΡΟΓΕΤΑΓΜΕΝΗΣ ΚΑΙΡΟΣ, ΚΑΙ ΤΑΣ ΘΡΕΨΙΔΑΣ ΤΗΣ ΚΑΤΟΙΚΙΑΣ ΤΩΝ.

“ And

“ And HE made from ~~our~~ *blood*, every nation of mankind, to dwell on the whole face of the earth; having decreed the appointed *seasons*, and precise *boundaries* of their respective settlements.”

And in this pregnant and comprehensive passage, the Apostle himself, has finely expressed the substance of that most splendid passage, in the DIVINE ODE, dictated by THE GOD OF ISRAEL himself to *Moses*, shortly before his death:—altogether the finest LYRIC composition that ever was penned,—but the most difficult—wrapt like its ALMIGHTY AUTHOR in clouds and darkness;—of which, with trembling awe, the following literal, and less imperfect version of what is *untranslatable*, is offered. Deut. 32, 8.

When THE MOST HIGH divided to *the nations* their settlements,

When he separated the sons of *Adam*;

He assigned the boundaries of *the peoples* [*of Israel*]

According to the number of the sons of *Israel*:

For the portion of THE LORD is *his people*;

Jacob the survey of his inheritance.

The *peoples*, are the twelve *Tribes of Israel*; each of which on account of their amazing population, are considered as *a people* in itself (so finely contrasted with the *Gentile* nations, or sons of *Adam*) composing collectively
his

this people—"whom THE LORD chose to be a *peculiar treasure* to himself—though all the earth be his." These, these are the boundaries which the *Giants* of old, and their descendants, the *Theomachists* of the present day, attempt to overleap, "and to *unsettle* the human race, and to *transport* them from their pre-established order, into the regions of darkness and despair, *with contumacious pride*."

And surely of all the alarming SIGNS OF THE TIMES, the most awful are, "when ye shall hear of *Wars* and *UNSETTLEMENTS* (*anarragwinnag*) Luke 21, 9.

—"Unsettlement of *principles* and unsettlement of *institutions*."

Rt. Hon. MR. GRATTAN.

When that arch infidel, VOLTAIRE—"to whom GOD gave talents, but the *Devil* the application"—curled with a long life, was revolving near its close, the success of his impious labours for half a century to *crush* christianity.—"*I shall not live, said he, to see it, but the next generation will see FINE THINGS!*"

How fatally his prediction has been fulfilled, EUROPE and the WORLD at large can testify.—But his *fine things*—have proved to himself—"worse than the *FURIES OF ORESTES*"—in his expiring agonies—and to the world:—"LAMENTATION and MOURNING, and WOE."!!!—and however thankless the office, and ungrateful the information,

I cannot

cannot forbear communicating, with trembling awe to a shuddering public, that the *third* and last *woe*, denounced in Holy writ, to be inflicted on an *apostate* world, Rev. II, 14, "is coming quickly" and has perhaps commenced *this very year*, with the downfall of the *Papacy*, and of the remaining shadow of the *Roman Empire*, in the dismemberment of the States composing the *Germanic* body,—by that "*wild Beast* dreadful and terrible, and strong exceedingly" The *French Republic*—the legitimate offspring of the *Roman Republic*—"those *ferocious* and *systematic* destroyers of mankind" &c. as they are admirably described by the *American Statesman*—HARPER;—(unintentionally 'perhaps,) in the spirit of *MOSES*, predicting the *Roman* desolation, above 1500 years before, to the *Jews*, Deut. 28, 49—68, with all the minuteness of an eye-witness, *Josephus*; and in the spirit of *DANIEL*, filling up the wondrous outline—Dan. 8. 23—25.—Where both Prophets have recorded "*the fierce countenance*"—so remarkably characteristic of those Haughty Republicans.

And in the course of this *woeful* period, (which may perhaps continue until A. D. 1880.—See *the sign of the Prophet Daniel*—in the sequel) "*the faithful witnesses*" of the *Patriarchal* and *Christian Churches* shall be afflicted by Fanatics in *Philosophy* and Fanatics in *Religion*.—And there is reason to dread, that the profession of Christianity may be *apparently* extinguished for a short time, called "*three days and an half*"—by its exulting foes, Rev. II, 11.
after

after which it is to be miraculously revived, to their astonishment and confusion—when JESUS OF NAZARETH THE CRUCIFIED—The predicted SON OF MAN coming in the clouds of Heaven, &c. *Dan.* 7. 13—14.—And the ETERNAL SON OF GOD, *Micah.* 5, 2. shall inflict a signal vengeance on all his foes—by the most righteous retribution:—*Philosophists* who conspired to crush HIM—(ECR. L'INF. *Ecrasez l'Infame—Crush the wretch*—such was the horrible signature of *Voltaire's* conspiracy!!!)—“THOU shalt crush them in pieces like a potter's vessel.”—*Psal.* 2, 9.—And *Religionists*—who conspired—“to burn, destroy and murder all *Heretics*, until up to their knees in blood”—horrible to relate in a *christian* country—shall be destroyed by the ministers of divine vengeance,—“until blood shall issue from the vat [of slaughter] up to the horses bridles.”!!!
Rev. 14, 20.

THIS IS THE LORD'S DOING, AND IT IS MARVELOUS IN OUR EYES.

p. xx.

—*facere aliquid ad veram pietatem, &c.*

“It cannot be supposed to contribute any thing towards real PIETY OR LEARNING to *speak in Greek*, rather than in any other language.”

N. B.—But to *understand Greek*, is essential to both—

VOS

vos exemplaria *Græca*, &c. and the downfall of *France*, is connected with the decay of *Greek Literature*. See P. L. P. 374.

p. xxi.

Ωπερ α απομν ευδισοττητων &c.

“ As from the most fragrant meads, some pleasant gale
Is wafted thence.”

p. xxiii.

Τρισσακερως ιδειν, &c.

“ Triple headed Spectre, pernicious pest, not to be
conceived,”

Hell born *Hecate* !

Triste jaces lucis evitandumque BIDENTAL.

“ Blasted with lightening, on the HEATH you lie.
A sad and horrible spectacle !”

PERSIUS.

p. xxv.

Γυμνωθη ρακτων, &c.

“ Stript of his rags, the sage Ulysses *sprang*
On the spacious floor, holding his bow,

And

And quiver full of arrows; and there, forthwith
Discharged his rapid shafts."

p. xxvi.

Quos orbe sub omni, &c.

"To whom the whole world o'er,"
WISDOM scarce adds a *seventh* in renown."

N. B.—My friend THE SATIRIST excepted.—

p. xxviii.

Grave virus, &c.

"Gross virulence has banished elegance."

p. xxxi.

Non tenues ignavo, &c.

"No feeble chords with sluggish hand I strike,
But seated on the *Auruncian* temple's verge,
I boldly sing at the GREAT MASTER'S Tombs."

TRANSLATIONS.

And gaily fall of arrows; and there, fondly
 O' the wings his rapid flight.

H. L. P.

Thus was the song, the

"To whom the whole world owes"

Whose name adds a glory to renown."

M. H.—My friend the SATIRIST excepted—

H. L. P.

Great things are

Great things are the things of the world.

H. L. P.

For the world is

No force could with his hand I strike

But hand on the sword's hilt's edge

I boldly say as my own master's word.

THE END

TRANSLATIONS.

DIALOGUE I.

TRANSLATIONS

DIALOGUE

DIALOGUE I.

MOTTO. P. I.

Audaci quicunque, &c.

“ O Thou, whoe’er thou art:—

Possessed by the bold spirit of *Cratinus*,

Appalled by the rage of *Eupolis*,

And the mighty *Seniors* ridicule;

Regard this too; and if perchance thou hearest

Somewhat *more refined*, let thy tingling ear

Glow as thou readest me.”

N. B. *Cratinus*, *Eupolis* and *Aristophanes* were Satirists of the *Old Comedy* at Athens, who lashed persons as well as vices, in their barefaced abuse; ridiculed the chief magistrates of the state, and at length traduced characters the most respectable, on the stage by name;—witness *Socrates*.—The end of such licentiousness we learn from *Horace* :

—In

—— in vitium *libertas* excidit, & vim

Dignam lege regi: lex est accepta: *chorusque*

Turpiter obticuit, sublato jure nocendi.

“ *Freedom of speech* sunk into abuse and outrage,
Worthy of legal coercion: a law was passed;
And *comedy* became shamefully mute,
When deprived of the power of hurting.”

How necessary was the law, we learn from *Cicero*:

FRAGM.

Quem illa *vetus Comœdia* non attigit? vel potius quem non *vexavit*? Cui *pepercit*? Esto POPULARES HOMINES, improbos, in rempublicam seditiosos, *Cleonem*, *Cleophontem*, *Hyperbolum* læsit, patiamur: sed PERICLEM cum ita suæ civitati maxima autoritate, plurimos annos, domi & belli profuisset, violari versibus & eos agi in scena, non plus decuit quam si *Plautus* noster voluisset, aut *Nævius*, P. & S. SCIPIONI, aut *Cæcilius*, M. CATONI, maledicere!

“ Whom did not that *ancient Comedy* hit, or rather whom did it not *harrass*? Whom did it *spare*? Had it only attacked DEMOCRATES, profligates, seditious against the state, such as *Cleon*, *Cleophon*, *Hyperbolus*, we could have borne it; but that PERICLES HIMSELF, after he had presided over his native state, with the highest authority for several years, in peace and war, should be violated by
lampoons,

lampoons, and those acted on the stage, was not less indecent, than if our *Plautus* or *Nævius*, had been able to abuse P. & C. *Scipio*, or *Cæcilius*, or *Marcus Cato*."

The law of the *twelve tables* at Rome, was uncommonly severe against *libelling*, as we learn also from *Cicero's Tusculan Quæst* :

Nostre XII Tabulæ, cum perpauca res capite sanxissent, in his quoque sancendum putaverunt: Si quis actitavisset (sive carmen condidisset) quod infamiam afferret flagitiumve alteri.

"Our TWELVE TABLES, although they prescribed capital punishment in *very few* cases, yet prescribed it in these: If any *libelled* another, or (composed a lampoon,) that brought on him infamy or scandal."—And by the ROMAN law, the composer was incapacitated to *give testimony* in a court of justice, or to make a *will*. See *Browne's Civil Law Lectures*, 1797. p. 272.

THE SATIRIST has well defined from *Blackstone* the legal constituents of a LIBEL, p. viii. and ably vindicated himself from the imputation; ~~his~~ his cases of indictments for libels, against *Carl*, *Woolston*, *Cleland*, *Read* and *Annet*. P. L. p. 195.

That free enquirer *Middleton*, thus applauds the well regulated FREEDOM OF THE PRESS:

C

" In

" *In all countries where it can have its FREE COURSE, THE PRESS will ever be found the surest guardian of RIGHT and TRUTH.*"——But its UNCONTROLED COURSE, is full mighty "*to curse our choicest blessings.*"

P. 5.

Talia dum celebro, &c.

" While thus I write, lo, CIVIL DISCORD flings
From the Tarpeian mount, her torch, and kindles
Intestine war! The avenues to the *capitol*, blaze
With sacrilegious lights! and GALLIC frenzy
LATIAN squadrons fires!"

How frightfully applicable is this to the present state of
IRELAND!!

P. 10.

Unus sceptru potitus, &c.

" He who alone obtained the sceptre, is lulled
In the same inglorious slumber with the rest."

P. 12.

Sine vi, &c.

" *Without compulsion* he will give no precepts."

P. 14.

Stupet hic vitio, &c.

" This wretch is stupified by vice;
Gross fat incrusts the fibres of his heart:"

He

“ He is void of guilt; he knows not what he loses;
And deep-immersed, up to the surface,
No more he bubbles !”

And as my *virtuous* friend, indignantly observes elsewhere, p. 142. “ of this detestable writer calling himself PETER PINDAR,”—whom the NOBLE THEBAN would spurn with ineffable contempt and abhorrence,

“ There on the rack of SATIRE let him lie,
Fit *garbage* for the hell-hound INFAMY.”

See some further Strictures; INDEX I. *Note*. P. P.

P. 17.

Piger scribendi, &c.

“ Too lazy to endure the labour of writing,
Of writing *well*, I mean; for to write *much*,
I reckon not.”

P. 19.

Οὐ γὰρ ἐν παντί, &c.

“ For the MUSES gifts are hardly to be won;
They lie not in common, for every *vulgar* soul,
To bear away.”

P. 22.

Omnes admonet, &c.

“ ALL he warns, and with *loud* voice testifies,
Throughout the shades: LEARN JUSTICE,
THUS ADMONISHED, AND DESPISE NOT THE
GODS.”

P. 23.

Agri, edificia, loca, &c.

“ *Lands, buildings, places, properties* (omitting only SKY and SEA, the rest they have seized) are all Confiscated, ASSIGNED, sold !”

—And not satisfied with the plunder of the *western* world, “ THE GREAT NATION” invades the *eastern* too ! to support “ the profusion of expence, the *domineering inequality*” of their proud and unprincipled USURPERS !!

Sunt adhuc curæ, &c.

“ *Fidelity and duty* are still regarded among men ;
There are still SOME who act *the friends of the dead.*”

N. B.— and the friends of the *living* too—GOD BE PRAISED !—*Human Nature* is radically good, though frail.—ECCLES. 7, 29. MATT. 26, 41.

P. 26.

Quantis suspiriis, &c.

“ With what sighs and groans, can WE *possibly* acquire, in the *slightest* degree, knowledge of THE DEITY !”

—N. B. The whole passage, at the opening of his famous *Manichæan Controversy*, is inimitably fine ; and a model of *moderation* towards *Dissenters*.—See LARDNER, vol. iii. p. 545.

P. 27.

P. 27.

Non est qui judicat vere, &c.

“ There is none that judgeth rightly:—
They trust in nullity, they speak vanity;—
They have conceived labour and brought forth iniquity.”

Pf. 53, 3. and 12, 2. and 7, 14.

P. 28.

Græce discumbunt, &c.

“ In Grecian mode they loll; no curtain o’er the
picture,
Require they to be drawn; you may perhaps await,
Until the *Opera Girl* begins to warble,
In tuneful chorus.”

N. B. See the author’s apology, for introducing “expressions *rather strong*; without which, it is impossible to give an *effectual* exposure, of the unwarrantable and scandalous *license* of some *modern* writers.” P. 29.

P. 29.

Σοφία πρῶτον, &c.

“ THE WISDOM [from above] is first PURE, then
PEACEABLE.”

JAM. I, 17.

P. 32.

P. 32.

Composuit octo volumina, INEPTE &c.

"He composed eight volumes, *irrelevantly* rather than *inelegantly*."

Propera stomachum, &c.

"Haste to discharge your stomach of the *turtle* fat,
And devour a TROUT, reserved for *your* times."

P. 33.

Corpus sine pectore.

"A body without a heart."

P. 36.

Quousque frustra, &c.

"How long will ye feed in vain,
Those *hot pressed* writers?"

P. 37.

Trypho emeritus.

"A veteran Bookseller."

P. 40.

Grande munus, &c.

"Let him *resume* his grand function,
And wear the *Athenian* buskin."

P. 44.

P. 44.

Non more probo, &c.

“ In mode not modest, where lascivious strains
Fire the imagination, and titillate their inmost sense.”

P. 44.

Pauca sua Gallo, &c.

“ A few verses for *his favourite Gallus*,
Which *Lycoris* herself might read with approbation.”

P. 46.

Carminaque Anidum, &c.

“ WISDOM approved the CHASTE MUSES strains,”
And their just indignation.”

P. 47.

παρφασις, ἢ τ' ἐκλιψις, &c.

“ FLATTERY, which steals away the mind
Even of *the Prudent* !”

P. 51.

Videre canes, &c.

“ THE DOGS him spied: and foremost *Blackfoot*,
Glutton, and *Lynx-eyed*, and the nimble *Wolf-hound*;
And

" And *Track* sagacious, and *Bruno* with shaggy hair,
And stout *Fawnkiller*, grim *Fury*, and " bold
Thunder,"

Yelper and *Tearer*, and clear piped *Fowler*,
And others, too tedious to rehearse:
A pack, *eager for prey*, their master hunt,
Through rugged ways, and *even where no way*
seems;

His favourite hounds, alas! he flies:
He wished to cry, tis I *ACTÆON*, I,—
YOUR MASTER, know!—To escape he strove,
But is soon *run down*!"

P. 53.

Αὐτὸν καὶ ὁπαδόντα—

" Himself and his attendant."

P. 54.

Mihi sit propositum, &c.

" In the Tavern let me die,
Set to my dying lips the glass,
Let the angelic choir exclaim,
God rest this honest Tipler's soul! &c."

P. 55.

Illum pro literato, &c.

" As a scholar, most deemed him entitled to praise;
But being taken up with some anile ditties,

In

" In *Milesian*, *Punic* Tales, and literary whims
Of his favourite *Chaucer*, he wasted his age."

P. 57.

Cuicunque veterum, &c.

" To any of the ancients I will boldly oppose him."

P. 58.

Ἡ ΑΓΑΠΗ—

CHARITY OF CHRISTIAN LOVE.

I COR. 13.

ΚΑΤΑΥΧΕΤΑΙ ΕΛΕΟΣ ΚΡΙΣΙΝΟΣ.

MERCY glorieth over judgment."

JAM. 2, 13.

P. 59.

Ecce pro Clericis. &c.

Lo, for the clergy, much have I urged,
And for the Presbytery, much have I proved;
A *Pater noster*, for me a *Sinner*,
Repeat each Presbyter, with his *Dear*.

ΝΕΚΡΟΥΝ ΑΓΛΑΪΟΝΤΑ ΚΑΡΠΟΣ.

" The mouldering skulls of the dead."

P. 60.

Si quis dixerit Episcopum, &c.

" If any shall dare to say that A BISHOP labours
Under any infirmity, let him be *accursed*.

N.B.

N. B. *The Satirist*, we may presume, is one of the *profane*:—a *Layman* “without diffimulation.”—In translating such saucy, ironical *innuendos*, I must plead the usual apology of *Commentators*:—“*alienam coacti sumus gerere personam.*”—*NEWTONI princip. VOL. iii.* where the Reader may see the curious *Declaration* of P. P.

LE SEUR and JACQUIER—extorted through fear of the *INQUISITION*, for maintaining the Earth’s motion round the Sun, and explaining the *Newtonian Theory*.

P. 60.

Et velut absentem, &c.

“And as if absent, may call with eager contest
On *Actæon*!”

Hic Liber est conglutinatus, &c.

“This Book is glued together of so many books,
That *one fat Cook*, may dress therewith, *Sheep*,
Oxen, *Swine*, *Cranes*, *Geese*, *Sparrows*, &c. &c.
Or *one smoaky Fire-man*, light an hundred stoves.—”

Hæc sat erit Divæ, &c.

“Be content, ye *MUSES*, with this your poet’s
Song.”

TRANSLATIONS.

TRANSLATIONS.

DIALOGUE II.

TRANSLATIONS

DEALING

DIALOGUE II.

MOTTO. P. 61.

Εἰς ἀσλῆτος, &c.

“ Still unhit and unhurt by rapid spear or sword,
I bustle through the throng; me WISDOM guides,
Holding by the hand, and wards off
A shower of darts.”

P. 70.

Glomerare sub antro, &c.

“ To collect in his den, a cloud of smoke,
Darkness mixt with fire.”

P. 71.

Summos auro mansueverat unguis.

“ Tamed the tips of his claws with gold.”

πρην

Ποῦναι αὐτὸν πρᾶγμα.

“ I would give a great deal.—”

Ubi passim palantes, &c.

“ Where ERROR throughout, misleads wanderers
From the right path.”

P. 72.

Parturiunt montes, nascetur ridiculus Mus. HOR.

Ἰδιὲν ὄψ, τινίσται μῦς.

VET. SCHOL.

“ *Great cry and little wool*” !—Quoth the Devil, when shearing a pig.—N. B. A History of *Proverbs* would be curious; less indelicate and more compleat than *Große’s Slang vocabulary*, or *Classical Dictionary of the Vulgar Tongue*, 1785.—*Proverbs* are the *Collective wisdom of Ages*.—Why are not the *Aphorisms* of the *Seven Sages*, and the *Proverbs* of *Solomon*, read in our Schools? The Greek of the former, is pure and simple; the Greek version of the latter, remarkably elegant and classical. In these, our youth might imbibe sentiments of *Virtue*, *Piety*, *sound Policy*, and *knowledge of the world*, along with the acquisition of the *Greek* language.

P. 76.

Ohe jam satis.

“ Oh ! enough already.”

Horum

Horum simplicitas miserabilis.

“ Their simplicity is miserable.”

P. 77.

Vitreo bibit ille PRIAPO.

“ Out of a *Priapus* shaped glass he drinks !”

Historia quoquo modo, &c.

“ History any how written, delights.”

Sed tamen in pretio.

“ Still is he estimable.”

Ἦνυσ ἀγῶνα, &c.

“ All customary noises act as *soporifics*—rocking in a boat or cot, pitching in the sea, the echo of shores, the roaring of waves, and whistling of winds.”

Apollineo nomina, &c.

“ Names worthy of *Apollo's* band.”

P. 83.

Felix Cuparum, &c.

“ **HAPPY TOPER** ! not minding Heliconian wreaths,
Nor feeble laurels from Parnassus' brow ;
Yet vigorous is his genius, and girt for mighty
services,
His spirit bears every vicissitude.”

Ingenium

Ingenium illustre, &c.

" His splendid talents to higher studies he gave
In early youth; not like most, to veil
Inglorious ease under a pompous title,
But more steadily to *steer the entrusted vessel*
Of the State, against casualties."

P. 84.

Opum contemptor, &c.

" A despiser of wealth, tenacious of right, firm against
panic fears."

Mæcenatis rana, &c.

" Mæcenat's *frog signet*, on account of the *levying of*
taxes was a great object of dread."

Magnum est vestigal Parsimonia.

" Frugality is a great *Revenue*."

P. 85.

Omnia Quærent, &c.

" By native intelligence, by natural powers, and by
promptness of decision acquired from exercise; this (Mi-
nister) is most able to dispatch the *necessary* business of
the State."

P. 87.

Tres imbris torti, &c.

“ Three rays of Hail, and three of Rain they join’d,
Three rays of gleaming Fire, and winged Wind;
And now terrific Lightnings, Thunder and Dread,
Were blending in the work, and Flames,
Ministring to Vengeance.”

P. 89.

Αὐτῶν τὴν γῆν ἐκ τῆς γῆς, &c.

“ When *Earth* from its depths is rending asunder,
And *Tartarus* itself, stript naked !”

N.B.—But how does *Homer* hide his diminished head,
before his venerable Senior, the Patriarch *Job*, describing
OMNIPOTENCE? 26, 6—14.

“ *Hades* is naked before HIM,
And *Destruction* hath no covering !——
The pillars of *Heaven* tremble,
And are astonish’d at His reproof !——
Lo, these are parts of His ways,
But how trifling what *we* hear of HIM :
The thunder of HIS power, who can understand !!!

P. 90.

Ætatis insidiæ.

“ The danger of dotage.”

D

P. 95.

Quando invenient parem?

“When will they find his equal?”

P. 91.

Monumenta rerum posteris, &c.

“He hath delivered Records of Public affairs to enquiring Posterity. The worthiest youths will frequent his house and enquire, as from an Oracle, the right way. These, like an old Pilot, will he form, and teach the shores and ports, and what the vessel may require in prosperous, what in adverse gales; induced both by a sense of duty in general, as well as by a peculiar fondness for the work.”

P. 95.

Sævus ubi Æacide telo, &c.

“Where brave *Hector* lies, slain by *Achilles* spear,
And great *Sarpædon*.”

P. 96.

Τὰς φύσεως γραμματεὺς, &c.

“He was NATURE’s scribe,
Dipping his pen in MIND.”

N. B. This is perhaps, one of the happiest descriptions of that immortal Bard, who “held the mirror up to NATURE.”

P. 99.

P. 99.

Nunc non e manibus illis, &c.

"Now from those shades, now from this Tomb,
And fortunate ashes, shall not violets spring?"

P. 100.

Ad quæ discutienda, &c.

"To rive which, the malignant force of the barren fig-
tree, (by its penetrating roots) is able."

P. 101.

Rite maturos, &c.

"Duly to bring forth the ripened birth."

P. 102.

Oro miserere, &c.

"Pity, I pray, labours so great!

Pity a soul unworthily treated!"

P. 103.

Nomen in exemplum, &c.

"His name, we will preserve for an example,
To the latest age."

ΙΕΤΙΜΑΤΕΣ, &c.

" Most medicinal, munificent, yet uncorruptible, the friend of the poor, noble minded, the guide of youth, holy, just, pious, who rapidly attained the summit of erudition." —Alas poor ATTERBURY! See his admirable *Speech*—in vindication of himself—*Correspondence*, vol. 2. whence the few following extracts cannot be unacceptable to every generous Breast:

BISHOP ATTERBURY'S SPEECH.

" —Let me speak, my Lords, (always I hope, with that *modesty* which becomes an *accused* person, but yet) with the *freedom* of an ENGLISHMAN.—

" —Have *I ever yet* in any one instance of my life, meddled remarkably out of my *own* sphere, in affairs that were foreign to my employments and character, and of which I could be no competent judge? I may have perhaps been thought *too active* in my proper station and business:—

" What should tempt me, my Lords, thus to step out of my way? Was it *ambition*, and a desire of climbing into a higher station in the Church? There was not a man of my order further removed from views of this kind than *I am*.—

Was

“ Was *money* my aim? I always despised it: too much perhaps, considering the occasion I may *now* have for it.— Nor do I repine—even *now*; not questioning in the least but that GOD who has provided for me hitherto, will provide for me still; and on his *Providence* I securely depend.

“ Was I influenced by any dislike of the *Established Religion*? any secret inclinations towards *Popery*?—My lords, ever since I knew what Popery was, I disliked it: and the better I knew it, the more I opposed it. I began my Studies in divinity (when the Popish controversy grew hot) with the immortal work of Mr. *Chillingworth*, which I have read from that day to this, with new pleasure, and without satiety. He is no *narrow spirited* writer, but, the buckler of the *Protestant* cause; and as such, I esteemed him above all others.

“ You will pardon me, my Lords, if I add, (what would come ill from *my* mouth, if I had not reason to purge myself from these foolish aspersions) that thirty-seven years ago, I wrote in the defence of MARTIN LUTHER, the great champion of the Reformation; and am perhaps the *only divine* or *member* of this Church that has defended him, in a treatise expressly writ for that purpose (1687, republished 1723) from the infancy of the Reformation to this day. And whatever happens to me, my Lords, *I will suffer any thing, and would (by GOD's grace) burn at a stake,*

stake, rather than in any MATERIAL point, depart from the Protestant Religion as professed in the Church of ENGLAND.

“ —Why should I dwell on the other parts of my punishment, which agree with HIS (CHRIST’S) or trouble your Lordship with pleas for *mitigation*? I insist on my *innocence*; my *real*, as well as *legal* innocence: that *I am not* guilty; and if I were, am not *proved* so.

“ —For God’s sake, my Lords, lay aside these *extraordinary* proceedings! set not these *new* and *dangerous* precedents! And I, for my part, will *voluntarily* and *cheerfully* go into perpetual exile; and *please myself* with the thoughts, that *I have in some measure preserved* THE CONSTITUTION, by quitting my Country. And I will live, wherever I am, praying for its prosperity; and die, with the words of Father *Paul* in my mouth, which he used of the Republic of *Venice*,

ESTO PERPETUA!

—“ The way to *perpetuate* it is not to *depart* from it. Let *me* depart, but let *that* continue, fixed on the immoveable foundation of LAW and JUSTICE, and STAND FOR EVER!”

Nudus agas, &c.

“ Plead *naked* [in the Courts] this rage

Were less disgraceful, [than a *transparent* dress.]

P. 109.

ΟΙ ΘΕΟΙ ΟΙΚΤΕΡΑΝΤΕΣ, &c.

“ The Gods in pity to *Men* (some MSS. insert *States-men*) naturally a *laborious* race, have given them, the *Muses*, and *Apollo* and *Bacchus*, as boon companions.”

Ampolla—a flask.

ΕΚΛΥΣΙΣ —Evacuation.

ΕΚΚΟΛΗ —Discharge.

Ῥαλμὸς ἀντιφθγγος. —Alternate recitative,

P. 114.

Dii Patrii, quorum, &c.

“ YE GUARDIAN POWERS, under whose constant care is *Troy*,

This *Crisis* notwithstanding, Ye mean not utterly
To destroy the *Trojans*, since Ye produce
Such spirit in your Youth, such steady virtues !”

TRANSLATIONS.

TRANSLATIONS.

DIALOGUE III.

TRANSACTING

IN THE COURT

DIALOGUE III.

MOTTO. P. 117.

ἔλαγξαν ὅσπ' οἶστοι, &c.

“ The arrows clanged on his shoulders, as he moved
In wrath, and advanced, gloomy as Night.
Then apart from the ships, he seated himself,
And discharged an arrow ; dreadful was the *twang*
Of his silver bow. *The Beasts* he first attacked,
And *lazy Dogs* ; then, *Themselves* :
And numerous piles of dead, unceasing blazed.”

PREFACE

PREFACE

TO

DIALOGUE III.

P. 119.

ΤΑΥΤΑ ΠΑΥΣ, &c.

“ All these, for the sake of *Yourself*, for the sake of *the Truth*, for the sake of your *Constitution*, and of the *Laws*, and of the *Public safety*, and of *True Religion*, and of *Virtue*, and of *Freedom*; for the sake of the *Common weal* of all, do I accurately discuss, and thoroughly investigate.”

P. 121.

ΑΠΑΥΧΑΣΙ ΔΙΟΪΣΙΔΕ, &c.

“ An insidious Adversary able to spy from far,
Keeps watch on the mountain's brow,
Who could easily find thee out
Even in *the abyss*.”

P. 122.

P. 122.

Quæ cum magna modis, &c.

“A COUNTRY, which though in many ways
Accounted great, by human Nations, and worthy
Of being seen, abounding in good things,
Protected by a numerous force of gallant men,
Yet seems to have had nothing in it MORE EXCELLENT,
Than THIS MAN, nothing more holy, admirable, and
dear !”

Animo vidit, &c.

He *foresaw* by his Sagacity, He *comprehended* by his
Genius, He *illuminated* by his Eloquence !

P. 125.

Modis—αλλ' ὁ Ζεὺς, &c.

“THOU SLEEPEST ! But we are not of thee forgetful,

ACHILLES ! (BURKE !) Nor of thee regardless,
Living or dead !”

P. 126.

Οἶκον ἀμείνονα αἰεὶ, &c.

“—An abode, to thy *Citizens* pleasant,

To *Strangers* hospitable,

Thee will I celebrate, happy CORINTH, (BRITAIN)

Portal

Portal of *Isthmian* Neptune,
 For thy sons, renowned:
 For in thee resides fair *Legislation*,
 And the twin sisters, *Justice*,
 Of cities sure bulwark, and *Peace*
 Accommodating, dispensers of wealth
 To men, golden daughters of sage *Themis*
 Ready to check *Insolence*, of *Wantonneſs*
 The boastful mother:—
Mars glories in the bloody victories
 Of thy youthful Heroes."

P. 127.

Hæc ego non credam, &c.

" Shall I not count such insults,

Worthy of the *Horatian* Lamp?

Shall I not scourge such?

P. 128.

Οὐδὲν οἱ Παρμαῖοι, &c.

" Not to *linger* in a city, which shared none of its
luxuries with them."

Οὐδὲν οἱ Παρμαῖοι, &c.

" The *Romans* were in no wise dejected, as was
 likely to happen, when they had undertaken a great war,
 and given up all hopes of auxiliaries, and relied on their
 domestic powers alone; but became more animated for the
 contest;

contest:—as men will be rendered brave in dangers, by necessity; and provided they act prudently, will happily conclude the war, by their *own* prowess, without sharing the glory with *others*.”

P. 129.

Ferro Argolicas fœdare latebras.

“ To rip open the dark recesses of *Grecian** Treachery.” (**Gallic*)

P. 130.

Tu ne cede malis, &c.

“ Yield not to ills; but more boldly brave them,
Than thy fortune will warrant.”

N.B. *Milton*, seems to have had this passage in his mind,—in the following noble declaration of *Christian* resignation on his blindness:

—— I argue not

Against HEAVEN’S hand or will, nor bate a jot
Of heart or hope: *but still bear up, and steer*
Right onward.——

TRANSLATIONS.

DIALOGUE III.

TRANSLATIONS

DIALOGUES

DIALOGUE III.

MOTTO, P. 131.

Ματαιολογῶν φημι, &c.

"The Fame of blattering *Poetasters* has flown
To GREECE; odious disgrace of a *scientific art*."

P. 137.

Εἶναι το ὅπως, &c.

"To SWEAR *any how*, is not sublime; but the *where*
and *when*, the *how* and *why*, [are to be taken into ac-
count.]"

P. 140.

Λοξὸν εἰς διεξόδους ἑπὶ, &c.

"In circumlocutions of dislocated words."

E 2

P. 141.

P. 141.

Ex libris deprehendi, &c.

"From his writings I collect, that he is a man of ardent genius, of various reading, and of great memory; in some places however, rather copious than select, and of a stile rather tumid than composed."

P. 143.

Si tibi mystillus, &c.

"If your cook be called (*μισυλλον*) *Mystillus* :

Why, *Æmilianus*, will you not subjoin

τ' ἀρα τ' ἄλλα?

Martial, alluding to:

μισυλλον τ' ἀρα τ' ἄλλα, καὶ ἡμῶς ὀφείλοισιν ἐπιπλεῖν.

"They cut up the joints of meat, and spitted them."

P. 145.

Supera ut convexa, &c.

"To visit the upper regions again,

And begin to wish to return to bodies."

P. 146.

Τὴ νῦν, καὶ σοὶ τὺτο, γέρον, &c.

"Take this, my *Ancient*, and be this thy meed."

Melioribus olim auspiciis.

"Once with better prospects."

P. 147.

Ἄ γὰρ εὐγενὴς, &c.

"The grace of *noble* ancestry, or grace of *kingly* sway;
The gifts of *Fortune*; and fair gifts of golden *Venus*;
All these together die; the inevitable day bursts ripe;
The glories of *Heroes* perish, and descend in common
to *Hades*!"

P. 148.

Hoc juvenem egregium, &c.

"To this distinguished youth, the chief prize I award."

P. 149.

Ὅτε γέγονα ἀνὴρ, &c.

"When I became a *man*, I put away *childish* things."

1 Cor. 13, II.

Tunc cum ad canitiem, &c.

"When you look to their *gray-hairs*—surely you will
spare—

—I WILL NOT."

P. 154.

Decernunt quod cunque, &c.

"They decree whatever they please about our body."

Per

Per solis radios, &c.

"By the sun's light and *Romish* thunderbolts they
swear,*

Or whatever weapons are in the armory of Heaven."

P. 155.

Ejectos litore, &c.

"Cast on my shore, and destitute, I received them,
And madly stationed in a part of my realm!"

In futuram rei memoriam.

"For a future memorial of the fact."

P. 162.

Tanquam portum, &c.

"As the port and rest of all human contemplations."

P. 170.

* In the *French Manifesto*, dispersed through *Cannauht* is the following clause: (*September, 1798.*)

"WE SWEAR"—[by HERCULES, the *Tutelar God of France*, whose "*image*" is now on their coin, and "*superscription*" UNION ET FORCE—] "*the most inviolable respect for your PROPERTIES, your LAWS, and ALL your RELIGIOUS opinions—be FREE, be MASTERS in your own Country—We look for no other CONQUEST, than that of YOUR LIBERTY,—[literally true!] no other success than yours.*"

P. 170.

In nostros fabricatas, &c.

"THE MACHINE IS FRAMED AGAINST OUR
WALLS!!!"

—N. B.—The following description of the *Helepolis*, (*City-taker*) is given from the Chevalier *Polard*, in a recent Political Publication—"Reflexions on the Irish Conspiracy. M. R. April, 1798."

"In the sieges recorded in Ancient History, fortified cities were attacked by *moveable towers*, constructed at a *safe distance*, and pushed forward to the walls on rolling cylinders, by a machinery of immense power. They were constructed with several stories; in the lower, the *Engineers* and *Soldiers* worked the *Battering Rams*; (the force of which, when it *can* be applied against the walls of a town, exceeds every other engine of destruction.) There likewise was the post of the *Miners*, who carried on the sap, under their foundation; on the top, and safely covered by every contrivance of art, were the *Archers* and *Slingers*; these overlooked the walls, and swept off their defenders as fast as they appeared. The middle stories were occupied by men *completely armed*; and from their part of the tower, they were able to fling a bridge and enter the town."

And how frightfully apposite, this description is; the present convulsions of IRELAND may evince!—Where

CONSPIRACY

CONSPIRACY is carrying on her dark and infernal project of *undermining* the Constitution, for the *unsettlement* of all established order, at the bottom and lowest stage; REBELLION, completely "organized" and armed, is endeavouring to make a breach in the middle; and ASSASSINATION, at the top, under cover, overlooking the walls, is picking off, by her Riflemen, the most vigilant and forward—and therefore the most obnoxious—Patriots and Defenders of the Constitution:—at this present writing (*June, 1798.*) And since, *Gallic Invasion and War!* to crown the picture—(*December.*)

All the past and present mischiefs—HEAVEN avert the *future!*—have been effected here, by the magical influence of a few *cabalistical* words,

LIBERTAS & NATALE SOLUM.

—"bewitching and bewildering the whole world"—ever since their introduction; which that consummate statesman, SWIFT, called

"FINE WORDS"—

now rendered—EMANCIPATION and INDEPENDENCE—and by mournful experience, verifying the laconic adage of French Philosophism and Illuminism, speaking by *Mirabeau*:

WORDS ARE THINGS—

and in the language of *Voltaire*, as we have seen—

—FINE THINGS,

But

But which the stupid and besotted inhabitants of *Holland*, the *Netherlands*, *Italy*, *Germany*, and alas! poor *Switzerland*, would, if they durst—translate :

SLAVERY & DEGRADATION,

Now bowing under the *Iron* yoke, of their *Ruthless Deliverers*.—That *Political* monster, the *French Republic*, or rather *Quintumvirate*,—which, (in the masterly description of that profound *American Statesman*, HARPER)—Treading in the steps of “The *Romans*, those *ferocious* and *systematic* destroyers of mankind—has resolved to make ALL EUROPE, and finally THE WHOLE WORLD, bend beneath her yoke! a resolution, in the accomplishment of which, she pursues the *Roman* policy—of *dividing to destroy*—of *bribing* one Nation with the spoils of another; of *enticing* the stronger to inaction; *reducing* the weak to submission; and by the *resources* of the one, and the *connivance* of the other, *breaking the strength* of those whose *power* she dreads, and whose policy she cannot deceive:”

GREAT BRITAIN—

—GREAT indeed, while VIRTUOUS and GOOD,
But where there is no alternative, will any

TRUE BORN IRISHMAN

exchange *British* connexion for *French* fraternity?

Forbid it, PRIDE! Forbid it, GRATITUDE! Forbid it,
HEAVEN!

Who,

Who, in his sober senses, would barter ENGLISH LIBERTY and PROPERTY for FRENCH LIBERTY and EQUALITY? —Listen to the present aged, venerable, plundered and deposed PONTIFF's meek yet dignified reply to General Berthier's insulting offer of a NATIONAL COCKADE and a PENSION!!

——“ I acknowledge no *uniform*, except that with which THE CHURCH has adorned me. My *life* is at your disposal, but my *soul* is out of your power. I cannot be ignorant of THE HAND whence the scourge proceeds, which chastises the *sheep*, and afflicts the *Pastor*, for the crimes of his flock.—I submit to THE DIVINE WILL.

——“ Your *Pension*, I did not want; a *staff* and a *scrip* are sufficient for a man who must spend the remainder of his days in sackcloth and ashes. Rob; pillage; burn as you please; destroy the monuments of antiquity; but RELIGION you cannot destroy. It will subsist in defiance of your efforts, till the end of Time.”

And this last, but not least worthy, of the successors of PAUL (certainly, and of PETER, possibly) merits *canonization*, infinitely more than Gregory the Great, for the following declaration—which deserves to be recorded in letters of gold, by all of his *Communion*; and with which, were I (though a reputed *Heretic*) to be retained as his counsel, I would undertake “to muzzle” the *Devil's advocate*, resisting his claim.—It occurs in His Letter to Abbate Martini, twenty years ago:

—— Optime

—“*Optime fontis, si CHRISTI fideles ad lectionem DIVINARUM LITERARUM magnopere excitandos existimes; (Illi enim sunt fontes uberrimi, qui CUIQUE PATERE DEBENT) ad hauriendam & Morum et Doctrinæ sanctitatem*”—

“*You judge most rightly in thinking that CHRIST’S faithful should be earnestly exhorted to the reading of THE HOLY SCRIPTURES; (For they are sources the most copious, which OUGHT TO BE OPEN TO EVERY ONE) in order to derive thence both purity of Morals and Doctrine.*”

May this *Evangelical* exhortation be listened to and obeyed by every member of his HIBERNIAN flock, clergy and laity, high and low, rich and poor, one with another! So shall our *wounds* and *schisms* be healed in this miserably divided land! So shall we indeed become *one fold, under one Shepherd*, JESUS CHRIST THE RIGHTEOUS, without “any *visible* head of the church;” all with one heart, and with one soul, fearing GOD and honouring THE KING—and rendering to all *their dues*: *Tribute* to whom tribute is due; *Custom* to whom custom; *Fear* to whom fear; *Honour* to whom honour; submitting ourselves to THE SOVEREIGN POWERS IN BEING—and to EVERY HUMAN INSTITUTION, not only for *wrath’s* sake (or fear of civil *punishment*, from the *magistrates*,—GOD’S appointed *Officers* of Justice) but also for *conscience* sake, and for THE LORD’S sake. Compare in the *Original*, Rom. 13, 1—7. and 1 Pet. 2, 14. But amidst all the present, “un-
settlements,

settlement of *Principles*, and unsettlement of *Institutions*"—
(the language of Oratory, *unintentionally* expounding awful
prophecy) denouncing the most tremendous of the SIGNS
OF THE TIMES; (*ἀναταραχία*;—"unsettlements." Luke
21, 9.)*

"To all that have ears to hear——"

"What THE SPIRIT saith unto the (*Christian*) Churches."

Blessed be THE GOD OF ORDER—amidst the reigning
Apostacy; in this depressing Period, a "chosen few," are
still "*faithful*" found, of every establishment, sect, and
persuasion,

* It is a curious fact, that the *French* ball-cartridges, at the
battle of *Ballynamuck*, Septemb. 8, 1798, were lapped in the
leaves of the ROMISH MISSAL, or Folio "*Mass Book*!"—
One of these fell into my possession; p. xi. intitled *Commune
Plurimorum Martyrum*, or, "the service of several of the mar-
tyrs"—containing among other remarkable texts, that most
awful one of Luke, 21, 9.—"*Cum audieritis praelia & seditiones*,
&c.—How strange, that this most *signal prophecy*, was (*unin-
tentionally*) meant to be discharged against IRELAND, from the
mouth of a *French musquet*!!—But Heaven averted the omen,
and made it recoil on the *sacrilegious Infidels* themselves.—
May IRELAND never be "*unsettled*" by FRANCE, but in *heart*,
and in *constitution* "*UNITED*" to GREAT BRITAIN! So prays a
cordial friend to both, not unacquainted with their *political in-
terests*:—VIS UNITA FORTIOR—So well rendered on the
French crown-pieces—"UNION ET FORCE"—and interpreted by
her artful and systematic scheme of *Universal Conquest*.

persuasion, strenuous advocates of their Countries rights, and ready to rally round the IMPERIAL CONSTITUTION under "*bold, intrepid, energetic and consistent LEADERS,*"—in the applauding and discriminating language of *Opposition* itself—"who are *determined* to defend their posts to the last extremity."—

CLARE,—that ORACLE OF THE LAW, maintaining as a "*vital principle of the Constitution, that the CHURCH and STATE are intimately and inseparably united; clinging both to the other for support.*"—

And FOSTER—wielding his PARLIAMENTARY mace—

"THE STATESMAN, *just and steady* to his purpose:

No *Civic* rage, wrong measures urging,

No frown of a peremptory *Minister,*

Can shake his *collected* soul:—

Should THE CONSTITUTION break in pieces,

The ruins will crush him *undismayed.*"

And DUIGENAN,—THE COUNSELLOR—courageously and convincingly developing and unmasking *privy conspiracy, and systematic treason and frantic ambition, and recreant Patricide!!!*

And in their train appears a splendid list of *Patriot Heroes*; some have already bled for their Country—

BUTLER, HAMILTON, &c. &c. &c.

RYAN, MONTJOY, &c. &c. &c.

ALAS

————ALAS MY BROTHERS:

Bitter *first fruits* of DOMESTIC DISCORD !!!

When CIVIL DUDGEON first grew high,

And men fell out, they knew not *why*;

When *hard words*, *jealousies* and *fears*,

Set folk together by the ears;

And made them *fight*, like *mad* or *drunk*,

For dame RELIGION—as for Punk!

—HUDIBRAS.

And *all* will bleed, if requisite:—rouzed from *inconsiderateness*, *supineness* and *apathy*, when aware of the extent and compass of their danger:—of the accumulated miseries of Gallic Thralldom.

Listen to HARPER in IRELAND:—

—“WAR is an evil always to be avoided, but infinitely less than NATIONAL DEGRADATION, and submission to the will of a *foreign* and *inveterate* foe; very possible loss of property and lives, &c. may be repaired, by time and industry, if we preserve our HONOUR and our GOVERNMENT. But these once lost, can never be restored.”—

—“If you be thus prepared, to lay your Country prostrate at the feet of *France*,—Blind and deluded IRISHMEN!—

“I *freely*, nay *proudly* declare to you, that *my voice* shall never sanction this surrender of our RIGHTS and INDEPENDENCE.”

INDEPENDENCE

“INDEPENDENCE once lost, is most rarely regained. Such is the condition of our Nature, that a Nation once fallen, once reduced under a *foreign* rule, most rarely rises again. And when its fall proceeds, not from its want of means, but its want of *courage* to use them, from its *puffillanimity*, its *intrinsic weakness of character*, it is DESTINED NEVER MORE TO SHAKE OFF THE YOKE!!”

Such are the noble and animated reflexions of the great AMERICAN Statesman, accommodated to this Country.— And in the apologizing language of MOLYNEUX, in his masterly dedication, to WILLIAM III.

—“Nothing, but the *dignity and weight* of the subject can excuse *my boldness herein*—Tis not less, than the rights and liberties of my Country; on which, our RELIGION, our PROPERTY, our ALL depends.”— [Now endangered, by the malignant SPIRIT OF REPUBLICANISM.]

P. 171.

NATURAI—*perturbatur*, &c.

Thus, by such *feverish* doctrines,

Is NATURE's whole system deranged,

And all the principles of JUSTICE confounded.

N. B.—Such are the tremendous explosions, of FINE WORDS in *Philosophy and Religion*, composing the *Slang* of our *Revolutionists*.—“Mankind, as THE SATIRIST profoundly

profoundly remarks, p. 313.—“are guided in their actions; not by *system*, but by *single impulses*; by detached maxims; by aphorisms, by sentences,” and [by *single words*,] which have frequently the force of whole volumes.”—What unutterable woes have the “*discatholization*” of *France*, the “*emancipation*” of *Ireland*, and “the *parallelism of the Sword*” produced in *Europe*!—That slaughtering Sword, which sweeps down not only every *royal Crest*, but every *holy and dignified head*, that rises above the plane of their desolating *EQUALITY*.—Such is the quaint and ferocious language of *Philosophism* and *Illuminism*, professing to—“abolish *Tyranny* and restore *Freedom*, every where”!!! See the French *manifesto*, on entering *Holland* Jan. 20, 1794, in *Harper*, and *Buonaparte* in *Egypt*.

P. 173.

Ἡδὲ γὰρ μὲν οὐκ ἔστι, &c.

“FOR NOW ALL THESE seem to me, merely the darkness of ignorance, and black deceit, and endless error, and crude fancy, and inconceiveable ignorance. These therefore have I reviewed, wishing to shew the contradiction subsisting in their *dogmas*; and how their Disquisition of things terminates in *uncertainty* and *obscurity*; and their end, incalculable, unprofitable; supported by no explanatory conduct, nor clear reasoning.”

N. B.—How impressive is this passage; whose awakening conclusion rests on our LORD’s infallible criterion of *Doctrines* and *Teachers*.

“YE

“ YE SHALL KNOW THEM INTIMATELY
BY THEIR FRUITS.”

P. 174.

ΓΕΝΟΜΕΝΟΣ ΕΝ ΑΓΩΝΙΑ, &c.

“ And being in agony, HE prayed more fervently.”

Luke 22, 44.

P. 175.

Hinc illæ lacrymæ.

“ Hence these mournful complaints.”

N. B. When one of the *Italian States*, which had embraced French *Fraternity*, remonstrated on being pillaged and plundered by the *Soldiers of the Great Nation*; the Commander coldly dismissed the complainants, with a cutting Translation of the *VÆ VICTIS*, of his predecessor *Brennus*, —“ YOUR EYES ARE LEFT YOU TO WEEP !”

MELLITI VERBORUM GLÖBULI.

“ HONIED DROPS OF WORDS.”

—“ *Let us instantly embrace, and greatly emancipate !*”

N. B.—Their *embrace*, is the embrace of THE MAIDEN —a Scottish instrument of Punishment—which pierced the heart of the criminal, with the dagger in her breast;—their *emancipation*, the emancipation of LUCIFER, cast down

F

from

from heaven, with his kindred spirits, for their pride and apostacy. Their *Liberty*,—"the LIBERTY OF HELL."

Ut majus hasce, &c.

"So that it is harder to learn thoroughly these *Contortions* of speech, than the *Cosmical, Achronical, and Heliacal* risings and settings of the *Constellations*."

P. 177.

Εν ταῖς ἀγαθαῖς χεραῖς, &c. &c.

"In the rich grounds, they eat down and crop the corn, that it might not *run into straw*, wildly."

P. 178.

De omni scibili,

"About every thing knowable."

In nullum reipublicæ usum, &c.

"By luxuriance of language, he grew into repute, without any advantage to the public."

P. 183.

Sint hic etiam sua præmia laudi.

"Even *here* let MERIT have its proper rewards."

P. 185.

P. 185.

Musarum spondit chorus & Romanus Apollo.

"The *Muses* all patronize it, and Claffic *Apollo*."

P. 186.

Ingenium, vagum, multiplex, volubile.

"A rambling, multifarious, voluble genius."

P. 188.

Huic Musæ indulgent, &c.

"The *Muses* all favour him, *Apollo* claims him."

P. 189.

Ὀδὸν τ' Ἠὸς γενναῖον, &c.

"Where the Early *Morn* has her residence and her dances, and the *Sun*, his "day springs."

TRANSLATIONS.

DIALOGUE IV.

TRANSLATIONS

DIALOGUE IV

DIALOGUE IV.

MOTTO. P. 191.

Οὐδ' αλασσοποριν, &c.

"Nor kept imperial *Neptune* heedless watch:
For he sat admiring both the war and fight,
Aloft on the highest brow of *Samothrace*;
For thence was seen all *Ida*, *Priams* town,
And the *Grecian* fleet. Hastily he descended
From the rugged mount, and forward thrice
He strode; and at the *fourth* step reached
His journeys end: where in the depths of the Lake,
Was built his famous palace, golden,
Resplendent, never to decay."

P. 195.

Existens Homo, &c.

"Whereas, a certain *lawless* and *wicked* man, contriving
and intending to corrupt the *morals* of the subjects of this
realm, and lead them into *profligacy*, has published an *ob-*
scene libel, intituled, &c."

P. 198.

P. 198.

Hæc, &c. &c.

"We who have the sacrifices and tombs of our ancestors subsisting in *this country*, and our conversation and free intercourse among you *citizens*, and our *lawful wedlock*, * our connexions and our children, are worthy of your confidence."

P. 199.

At vos Trojugenæ, &c.

"But you, *honourable members*, are indulgent To yourselves; and what in a *cabier* were scandalous, Will become *peers* and *commoners*?"

P. 202.

Tanquam in pistrinam, &c.

"Seems to be turned down and trundled as it were, into some stall."

P. 204.

Idoneus meâ quidem, &c.

"A competent judge, in my opinion; especially since *he himself* heard him, and wrote of him *after* his death; so that there

* "MARRIAGE is honourable in *all* men; and the bed undefiled."—for *clergy* as well as *laity*.—*Heb.* 13, 4.

—"Seducing *spirits* and doctrines of *demons*—forbidding to *marry*"—and yet, by a strange inconsistency—holding marriage a *supernumerary sacrament*!!—*1 Tim.* 4, 1—3.

there can be no suspicion of misrepresentation on the score of friendship."

P. 205.

ΣΗΜΕΙΟΝ ΙΩΝΑ ΤΟΤ ΠΡΟΦΗΤΟΥ!

"THE SIGN OF JONAH THE PROPHET! *Matt. 16, 4.*"

N. B.—The astonishing accuracy and minuteness with which this portentous sign has been fulfilled,

YET FORTY DAYS AND NINIVEH SHALL BE OVERTHROWN, *Jonah, 3, 4.*

should claim more respect for the saying of MORE THAN JONAH, from those who *profess* to expound the scriptures; but *who put darkness for light, and light for darkness*, in all the vanity of *hyper-criticism*.† 1. The judgments thus pronounced against NINIVEH, the capital of the Assyrian Empire, and the greatest city of the earth, was respected by the *Nenivites* themselves; who, by a timely humiliation and repentance of the WHOLE CITY, *suspended* the infliction of divine vengeance for 250 years; until their iniquity came to the full—and then, it was literally *overthrown* according to the warning voice of prophecy, by a mighty inundation of the *Tigris*, on which it stood, and which, swollen by unusual

† The German Professor, *Eichorn*, successor of the celebrated *Michaelis*, as Divinity Professor at Gottingen, in his *Introduction to the Old Testament*, scruples not to stile the Book of *Jonah*,—"a popular legend, not to be deemed *Historical Truth*."!!!

—N. B. The M. R. vol. 23, p. 482. N. S. represents—"This long awaited *rational* Commentator, GERMANY has found in her EICHORN, and BRITAIN in her GEDDES."!!!

—*Par nobile fratrum*—

usual rains, in the mountains of *Ararat*, threw down twenty furlongs of its immense and massy wall,—no less than 100 feet high, and 480 furlongs or *sixty* miles in circuit!—and admitted the besieging *Medes* and *Babylonians* to enter by the breach, and sack the city, as we learn from sacred and profane history—See especially *Tobit* 14, 4—15.—A book likewise, for its curious and valuable attestation to *Jonah's* prophecy, rejected, by *illuminist* professors, treading in the steps of their predecessors the *Jewish* doctors—who searched but could find “no prophet from Galilee”—strangely overlooking *JONAH*. *John* 7, 52—2 *Kings*, 14, 25. 2. The former branch of the sign of the prophet *Jonah*, respecting his entombment, for “three days and three nights” (three *μετὰ τρεῖς ἡμέρας* or civil days) in the belly of the great fish—neither a whale nor a cowbellied shark—but a sea monster—“prepared” for his reception—to punish the prophet for his disobedience, and to animate him, by his miraculous preservation, on his repentance, and deliverance—to execute his hazardous commission to a great and wicked city, denouncing divine vengeance, within forty days, (unless they repented) was accurately fulfilled in our Lord’s intombment, for the same period, and his resurrection, “three days after,” (*μετὰ ἡμέρας τρεῖς*) or in the course of the third civil day—according to his own public prediction, *Matt.* 27, 63. 3. The latter branch of the sign respecting the *Ninivites*, was also fulfilled on that wicked and apostate generation” of the *Jews*, forty years after it was delivered, for the last time, (shortly before the end of our Lord’s mission

sion) A. D. 30 of the *vulgar Æra*,—for Jerusalem was destroyed by the *Romans* under *Titus* A. D. 70.—in 40 prophetic days—a *day* in the language of prophecy, denoting a year.

And what is still more remarkable and astonishing—We learn from an eye-witness, the respectable *Jewish* Historian, *Josephus*—that *Titus* first *encamped* against Jerusalem, A. D. 70, on *Sunday* April 22, on the last day of the passover, which began that year on *April* 14.—enclosing that devoted city, and nation who were assembled from all quarters to celebrate the passover, as in a net;—The first breach in the wall of the lower city, was made on *Sunday* May 6;—the temple was burnt, on *Sunday* August 5;—and the upper city or citadel, taken and burnt on *Sunday* September 2; a week before the great day of atonement, on September 10; which therefore could not be offered that year for *the sins of the Nation*, because

THE TIME OF ATONEMENT WAS PAST !!!

The recurrence of *the Lord's day*, on four such memorable occasions, could not have been the effect of chance or accident—it was among “*the times and seasons*”—decreed by OMNISCIENCE, from the foundation of the world.—The day of *resurrection* was also the day of *wrath*, to about *three millions* of the *Jewish nation* !!!

THE SIGN OF THE PROPHET DANIEL.

As the sign of the prophet JONAH, was given in wrath ; so the sign of the prophet DANIEL, was given in mercy, for the preservation of the *apostles, disciples and christian converts* among the Jews;—and accordingly, amidst the general havoc,—“*not a hair of their heads perished,*”—according to their divine MASTER’S *comfortable* prediction, in whom they *trusted*, and whom they *obeyed*.

This sign is called “*the abomination of desolation, standing in the holy place*” or precincts of the temple—Matt. 24, 15. Signifying “*the Roman encampments*” (*castris* Luke. 21, 20) whose *ensigns*, were called, *propria legionum numina*,—“*the proper divinities of the legions*”—by which they swore, and to which they sacrificed.—And accordingly, the *christians* instantly fled from the devoted city, on the first coming of *Titus*, and before he had surrounded the city, with his immense lines of *circumvallation*; (begun on *Saturday* June 2d. and finished on the third day, to the wonder of the world—for THE LORD wrought for *Titus*) and saved themselves “*in the mountains,*” as directed. Matt. 24, 16.

The prophecy of *Daniel*, which OUR LORD thus *sanctioned*, by his quotation and explanation, (and whose whole book Professor *Eichorn* still more daringly wishes to expunge from the Hebrew canon—“*as a legend*” “*useful only to those* who

who practice *divination* by the scriptures,"—"and for those who *pray in private*," see MONTHLY REVIEW, 1797, Aug. Appendix, p. 494, &c.) is to be found in that most celebrated prophecy of the *seventy weeks* near its close. *Dan.* 9, 27. and again, 12, 11.

This wondrous Prophecy, descriptive of the fortunes of the Jewish nation, during *seventy weeks* or 490 prophetic years, from the establishment of their civil and religious polity, by *Nehemiah* and *Ezra*, until the destruction of both by *Titus* A. D. 70. By the amount of two of its subdivisions *sixty two weeks*, and *seven weeks*, or 69 weeks, (amounting to 483 years; beginning 420 years before the *Christian Era*; and ending A. D. 63,) expressed the beginning of the troubles in Judea, when *Gessius Florus*, by his oppressive administration, drove the Jews to revolt from the Romans, and from which *Josephus*, the Jewish historian expressly dates the *commencement* of that fatal war.

And in kindness also to faithful Jews and Christians, and to support them throughout the *ensuing* long continued period of Jewish *desolation* and Christian *apostacy*, reaching from A. D. 70, (its beginning) until A. D. 1880, (the termination of the grand prophetic period of 2300 prophetic days or years, destined to comprize *all* the revolutions of the Jewish nation, from the *Babylonian* restoration to their *final* restoration, "when the transgression of desolation shall cease and the sanctuary at Jerusalem be cleansed." *Dan.* 8, 13, 14,) is

2300
- 1880

420

This latter period of 1810 years, ($490 + 1810 = 2300$) is likewise subdivided into *three* remarkable portions: the first of "*a time, times, and half a time*," or (in prophetic, and also classical language, substituting a *time* for a *year*,) *three years and an half*. Dan. 7, 25, and 12, 7, or as explained by that last and greatest myttagogue JOHN, Rev. 11, 2-3, *forty two months*, or 1260 prophetic days or years, which is to include the sufferings of the "*militant church*," or of the *two faithful witnesses* or representatives of the *Patriarchal* and *Evangelical* churches or congregations, composing the *universal church* throughout the world. (a).

This first division of 1260 years, which is to be marked by trouble, distress and persecution of the *faithful witnesses*, counting backwards from its close A. D. 1880, gives A. D. 620.—the precise year when the *Mahometan* Imposture began to be propagated in the EAST, two years before his flight from *Mecca*, (whence the famous *Æra* of the *Hegira*,

(a) "THE DEITY who in sundry degrees and in divers manners, spake of old to the *Patriarchs*, through the *Prophets*, hath, at the end of these days, spoken unto us, through A SON, whom he hath appointed heir of all."—*Heb.* 1, 1.

"*Moses* gave unto you, (*Jews*) the rite of *Circumcision*, (not that it is of *Moses* but of the *Patriarchs*,) *John*, 7, 22."

"After the way that they call *Herefy*, so serve I the PATRIARCHAL GOD."—(το πατριαν Θεον.) *Acts*, 24, 14.

gira, or flight, commenced A. D. 622.) and about the same year also, when the *Gregorian liturgy*, framed by *Gregory the Great*, who thereby “*thought to change times and laws*,” in the *Christian church*, by establishing the *celibacy* of the clergy, the worship of *angels* and *intercessors*, and the veneration of *relics*—*Dan.* 7, 25, so wonderfully foretold by the spirit of prophecy; *1 Tim.* 4, 1. *2 Tim.* 3, 1. *2 Thes.* 2, 3—11, began to be established in the *WEST*.

The second division of 1290 days, *Dan.* 12, 11. counted forwards from A. D. 70, the destruction of Jerusalem, gives A. D. 1360. the precise year when long benighted *Christendom* first was cheered by the beamings of *Evangelical* light, disclosed by the great *father* of the REFORMATION—The illustrious WICKLIFF in ENGLAND, who in that identical year, first began to oppose the encroachment of *papal jurisdiction* in the university of *Cambridge*, and who was the first to translate the Scriptures into a *vulgar tongue*.

The third division of 1335 days, *Dan.* 12, 12. counted also from A. D. 70, gives A. D. 1405, the precise year when HUSS, that illustrious disciple of WICKLIFF, and martyr to the perfidy of the council of *Constance*, first began to preach at *Prague* in *Bohemia* against the corruptions of *Romish* faith.—The curious reader will find the foregoing date of A. D. 620, for the commencement of the Mahometan Imposture in *Savary's Vie de Mahomet* prefixed to his translation

tion of the *Coran*, p. 49. The commencement of the Reformation in England by *Wickliff*, A. D. 1360, and in Germany by *Huss*, A. D. 1405. in *L'Enfant Histoire de Concile de Constance*.—vol. 1. p. 201. and p. 26.

Such an astonishing coincidence of historic *dates* with ancient *prophecy*, in so many instances, furnishes no slight presumption that the clue here offered to the learned in the *Scriptures*, is the true one; or at least, is less remote from the truth than any hitherto discovered. And it perfectly corresponds with the context in the three cases: For surely the commencement of the *Romish* superstition in the West, and the *Mahometan* imposture in the East, about A. D. 620, was the commencement of "*a time of trouble*," *Dan.* 12, 1. during which, "*the two witnesses*," or faithful representatives of the *patriarchal* and *evangelical* churches, should be clothed in *sackcloth*," *Rev.* 11, 3. 2. The commencement of the Reformation in *England*, was actually a severe season of "*trial*," in which *Wickliff* and his illustrious successors *Cranmer*, *Ridley*, *Latimer* &c. in *England*; and *Huss*, *Jerome*, *Luther*, *Calvin*, &c. in *Germany*, were, with "*many*" others, "*purified and made white by sufferings*," for their bold and undaunted testimony to *evangelical truth*. *Dan.* 12, 11, "*and perfected their testimony*," (*margin*) *Rev.* 11, 7. or sealed it with their blood. But notwithstanding—3. "*Blessed were they*,—the understanding *wise*—who waited
and

and came to the 1335 days,"—or open *protestation* against the corruptions of intolerant bigotry; so strongly opposed by *Hus*, and his fellow martyr, *Jerome* of Prague. *Dan.* 12, 12.

So strong indeed is the conviction of the weight of these interpretations on the author's mind, that he should think himself most highly criminal in the sight of GOD, and of his suffering *Country*, were he to withhold them through any "ensnaring *fear of man*," or dread of ill consequences to himself, or those he regards more than himself, when "his Countrymen are *perishing* for lack of *evangelical* knowledge," all around!!!

To the truly *wise*, of *every* persuasion, he submits them, either for correction or verification; more than ever convinced of the weakness of *unassisted* Reason, in speculations so profoundly mysterious; where even the most *enlightened*, can only glean *here a little and there a little*,—as PROPHECY is fulfilling, and the SPIRIT shall vouchsafe to reveal. And surely the *blessing* conveyed through DANIEL, 12, 10. to the *wise*, that "they should understand, but none of the *wicked* shall understand,"—and solemnly repeated "to the *Reader*" who cautiously endeavours to expound "the *oracles of prophecy*," and to "the *Hearers*," who *observe* what are written therein with due seriousness and attention, through JOHN, *Rev.* 1, 3.—Taking up the conclusion, and continuing, as

it were, the thread of *Daniel's* prophecies—should stimulate the researches of the *Learned*, and the attention of the *Unlearned*, to the most *rational* and *consistent* interpretations: lest their *lamps* also be extinguished, like those of the *seven* Asiatic churches, and the glorious *light* of the Gospel and *liberty* of the Gospel, be withdrawn with indignation from this most highly favoured Land.

Such are the considerations forcibly crowding upon the author's mind, at this *awful*, this *pressing* hour. Let them not be treated with *inattention*, *levity*, or *ridicule*, fatally misplaced, as the effusions of an *Enthusiast*, or the prophecies of a crazy *Brothers*.—They are the result of long continued research, and of anxious and timorous meditation, trembling at the deserved catastrophe of *the Blind leading the Blind*;

P. 206.

Quibus occupatus &c.

“Engrossed and beset by which (*politics*) how little room has the mind left for *worthy* pursuits.”

Corpora lentè augeſcunt &c,

“*Corporate* bodies slowly increase, but are *quickly* extinguished.”

P. 207.

P. 207.

ΤΗΝ ΜΕΝ ΑΙΤΙΑΝ &c.

"(The insurgents) laid to their charge, the subversion of the rights of the people; some (victims) were put to death, on account of private enmity; others, on account of money due to them, by those who apprehended them."

ΟΙ ΕΝ ΤΑΙΣ ΠΟΛΕΣΙΝ ΠΡΟΣΤΑΝΤΕΣ &c.

"The factious Leaders in the several cities, were furnished each with an ostensible stock of *specious verbiage*—"the equal rights of the people," and "a moderate aristocracy." They professed, in words, to labour for the public; but in reality, strove to get the upper hand of each other, by every means; and either by vote of unjust condemnation—or by massacre, acquiring the mastery, were ready forthwith to glut the rage of contest."

N. B. The baleful influence of party feuds on morals, at *Corcyra*—by introducing general *distrust* and suspicion, *breach of faith*, and *violation of oaths*, forwardness to *overreach* and *destroy*, upon the principle of self defence—afford instructive lessons and melancholy instances of "the *deceitfulness* and *wickedness* of the human heart," when set free from the salutary restraints of Religion and Laws.

P. 208.

Trunco, non frondibus &c.

"By its trunk, not by its leaves, the aged tree casts a shadow."

Εν μεταφορῇ &c.

"*Judicious metaphor*, indicates a clear view of a subject."

Τῶν Μεταφορῶν &c.

"Of metaphors, those according to analogy, are most approved."

P. 210.

Απρόσιτον ἔρωτον &c.

"Sharper, the phrenzies of unattainable loves."

Tristis felicibus umbris, &c.

"Sad was the countenance of the happy shades,
[Even in *Elysium*; There] saw I the *Decii*,
Both father and son,—souls purified by battles—
And *Camillus*, too weeping: [On the other side,
In *Tartarus*, I saw] the scroicious *Catiline*,
His fetters burst and broken, exulting stand;
And next, the grim *Marii*; and the naked *Cethegi*;
The *Drusi* too, those popular names, extravagant
In laws; and the mighty-daring *Gracchi*;
Rejoicing all: Though manacled in eternal chains

Of

Of steel, and confined in *Pluto's* prison,
 They clapped applause; and the guilty crew
 Claim for themselves the mansions of the Blest!"

P. 214.

De vacatione—"of exemption."

Nisi bellum gallicum exoriatur.

"Unless a *French* war break out."

Οὐ μὲν ἄλλα &c.

"The (hostile) country indeed, excited great alarm, on account of its vicinity, the Romans expecting to be involved in a war on the borders, and near home; and not less, the ancient enterprize of the *Gauls*, whom they seem to have dreaded most, because the city, (*Rome*) had been taken by them. And thenceforth, they had passed a law, that the *Priesthood* should be exempt from military service unless a *GALLIC WAR* should again break out. The greatness of the preparation, also indicated their alarm. For so many myriads of Romans in arms at one time, is said never to have happened, neither before nor since."

Gallis fidem non habendum &c.

"The *Gauls* are not to be trusted, fickle mortals, perfidious, and impious towards the immortal Gods themselves."

Ut

Ut oportet &c.

As is necessary, in a *Gallic* war; as the laws and customs of our ancestors prescribe; no one, NO ROMAN CITIZEN, at least, can think of urging any *excuse* (of exemption) for himself.

Vocem adyti dignam templo.

“A response, from the shrine, worthy of the temple.”

P. 215.

OUTE TAN ONVIDEOM &c.

“He offered no libations to any of the Gods,
Except to JUPITER.”

P. 219.

In sua templa furit, &c.

“Against its own temple the *thunderbolt* rages,
Even though no obstacle prevents its egress;
And both in its fall, and also in its return,
Spreads ruin great and wide; and again collects
Its scattered fires.”

*INJUSTITIA—*to the conscious,

Talibus ex adyto, &c.

“Thus the *Cumæan Sibyl*, from the inmost shrine
Utters dread oracles and from the cave rebellows,
Involving truth in obscurity!”

P. 220.

P. 220.

Europæ hæc vindex, &c.

"These lofty trophies to the genius of *Great Britain*,
The AVENGER OF EUROPE devotes."

Προς το αιδιον εδραστην.

"HE LOOKED TOWARDS IMMORTALITY."

N. B. That this should be the persuasion of *Heathens*, and still more, of *Christian Philosophers*—of virtuous, enlightened and elevated minds,—is not extraordinary,—but how the ruthless *Robespierre* could believe it, and yet act as he did is incredible. His homage, however, to this grand doctrine of Revelation, in his last speech in the Convention is too curious and valuable to be suppressed; especially as it records to everlasting infamy that frantic decree of the *Gironde* faction, for inscribing on all the cemeteries of Paris, this inscription—*La morte est un sommeil eternal*.

ROBESPIERRE'S DECLARATION.

"*Francois*, ne souffrez pas que vos ennemis osent abaisser vos ames et enerver vos vertues par leur desolante doctrine!—Non, *Chaumette*, non, *La morte n'est pas un sommeil eternal*.

Citoyens, effacez des tombeaux cette maxime grave par des mains sacrileges, qui jettent un crepe funebre sur la
NATURE,

NATURE, qui decourage l'*Innocence opprimée*, et qui insulte *à la Morte*. Gravez y plutot celle ci:

LA MORTE EST LE COMMENCEMENT DE
L'IMMORTALITE.

"*Frenchmen*, suffer not your enemies to debase your souls and enervate your virtues by their *desolating doctrine*! No, *Chaumette*, no, *Death is by no means an eternal sleep*.

Citizens! efface from the tombs this maxim engraved by sacrilegious hands, casting a funereal veil over nature. Engrave then rather the following:

DEATH IS THE COMMENCEMENT OF IMMORTALITY."

But "what a wretched immortality is ROBESPIERRE now *enduring*!!!"

Surely, worse, infinitely worse than *the silence of the tomb*, in the eloquent *Vergniaud's* majestic imagery of his country's fate—shortly before his own and the downfall of the *Gironde* or *Brissotine* faction.

Little did *Vergniaud* suspect that the fate of *France* was perhaps to be decided within view of the *Pyramids of Egypt*, at *Grand Cairo*; where *Bonaparte* and a *French Army* are shut up!!! (*March 1799.*)

"I trust

" I trust that in this ocean of evils, LIBERTY will swim, will buoy itself on the surface: but my UNHAPPY COUNTRY will *then* be like the MONUMENTS OF EGYPT. Externally, we are struck by their majestic grandeur; but on entering them, *what* do we find?—*Ashes, and the silence of the Tomb!*"

P. 222.

Conditur omne, &c.

" All the *rabble* of the *stars* are eclips'd,
The nameless *constellations* vanish."

Πολλὰ καὶ συνεχὴν ἀστέρων, &c. See p. 345.

" The *united* radiance of *many* and *continued*
Constellations, mutually reflecting light
On each other—and obscuring the rest."

N. B. This brilliant imagery, is both natural and scriptural.—For *Daniel* informs us, that at the conclusion of the period of Probation; 12. 2.

" *The mass* of the Sleepers, [though] *dust of the Earth*,
shall *awake*;
Some to everlasting life; but *some* to shame,
And everlasting contempt:
When *the Sages*, shall shine as *the brightness of the*
firmament,
And *the Justified* of the many, as *the stars* for ever-
more."

" As

"As *one* star differeth from *another* star in glory."

1 Cor. 15. 41.

And so, John the *Baptist* was "a burning and shining lamp" (λυχνία) John 5, 35.

But the *Apostles*, "were the light of the world" (το φῶς) Matt. 5, 14. as their master. John 1, 9, & 8, 12.

And even "the *inferior* (Teacher) in the kingdom of the heavens, is *greater* (or more knowing) than *He*, (*John*, although a *Prophet*, and *more* than a *Prophet*—even an *Harbinger* of *CHRIST*, and predicted in prophecy, to come in "the power and spirit of *Elijah*," that powerful and undaunted reformer of the corruptions of the Israelites in *Ahab's* days; who was translated to heaven in a *fiery chariot*, literally *shining* in his ascent, without any embellishment of the sacred historian; and not "like *Romulus*, carried off by a *thunder storm*," in the sneering and profane language of *Geddesian* comment, 2 Kings, 2, 1.—raying out "*darkness visible*" all around, from those distorted *optics*, which at the *CREATION* descried that "an entire revolution of light and darkness was denominated *one day*; the *evening* being the term of *light*, and the *morning* the term of *darkness*." *Translation of the Bible*, Pref. p. v. Vol. I. Thus literally "putting *darkness for light*, and *light for darkness*"!!!—and forgetting the *Greek* compound expressing the combination of both, or *civil day*, in the *scriptural* order, (not ἡμεροσύνχρῆον, as he would have it, but) συνημερον; and totally ignorant of

of the commencement of the "*oriental*" day, at the beginning of *evening twilight*, or first appearance of the stars *after sun-set*, and lasting for 24 *solar* hours, until their re-appearance at the next evening twilight; surely a more natural and obvious commencement than *midnight*, which is now the commencement of our *Civil* or *Calendar* day, in order to avoid the inconvenience of a *variable* time of beginning according to the different *seasons* of the year. For the same reason, the *astronomical* day is made to commence at *Noon*.

Well might the venerable and insulted *Hebrew historians*, exclaim:

A miserable *Critic* and *Cosmologist* art thou! See the satirist's pointed and acute "*animadversions*" on this *traducer*, (not *translator*) of the Hebrew scriptures, p. 199.—"*Sæpe vocandus ad partes*," on this side the channel, as well as the *other*. Let him have "the fear of the following passage before his eyes," ere he presumes to meddle with the *Prophets*.

"First, the king of *Assyria* devoured him; and lastly this *Nebuchadnezzar*, king of *Babylon* boned him."

For is *here* also no less than in GREAT BRITAIN, "a darkness that may be felt."

P. 223.

Τὸ πρῶτον ἐμμετρίαν, &c.

"By experience, he was a *warrior*, and by nature *warlike*, but in other respects, *sober minded*, *humane*, a lover of
Grecian

Grecian *discipline* and *literature*, so far as to honour and admire *proficients* therein."

P. 226.

Prima vel voce, &c.

"Even at the *first* sound of the *Enchanter's* voice,
They yield: and dread to hear a *second* spell."

P. 228.

Credidi, &c.

"I DO BELIEVE, and therefore do I *speak*."

Exequiale sacrum, &c.

"The funeral dirge and invocation,
Useful to *inferior shades*."

TRANSLATIONS.

TRANSLATIONS.

DIALOGUE V.

TRANSACTIONS

OF THE

DIALOGUE V.

MOTTO. P. 231.

Our hero, &c.

“Not silent, but champ[ing] the bays,
He croaked oracular words.”

P. 233.

Arpinas Volscorum a monte, &c.

“A rustic statesman, from the *Helvetian* mount.”

Hic limbros, &c.

“He, the *Gauls*, and utmost perils of the state,
Withstood; and ALONE *protected* the convulsed city.”

P. 234.

P. 234.

ΤΑΥΤΑ ΠΑΝΤΑ, &c.

“THE SAGE, taking all these into account, and holding his peace,—and acting in the same manner, as one caught in a *hurricane* of dust and fleet, raised by the wind, who retires for shelter under a parapet;—seeing the rest of the world filled with iniquity, is satisfied, if by any means he may lead the life of mortals here, pure from injustice and unhallowed deeds; and undergo his change, with honest hope, calm and content.”

P. 241.

Si captivos aspiceres, &c.

“If you observe *the captives* in his triumphal procession, you will see *Molossians, Thessalians, Macedonians, and Italians*; if *the treasures*—gold, purple robes, statues, paintings and the rarities of *Tarentum*.”

P. 246.

Πτελον το μεγα.

“The chief plume of the vain-glorious Bird is fallen.”

Απὶ πασσαλο, &c

“From *the peg*, take down the lyre.”

P. 250.

Πασαν ποιητικην, &c.

“All the brilliant habitude of *POETRY*.”

“Οταν

Οταν ενθουσιαζων, &c.

“ When filled with enthusiasm, and possessed by the Muses, his energy partakes of the *primitive* and *inspired Poetry*.”

Την των ποιητων, &c.

“ The *poetic phrenzy*, roused itself, and rousing others, full charged *from above*, and to other matters transferring the illumination derived thence.”

P. 250.

Κληζω Μυσας, &c.

“ I call upon THE MUSES to chant in full concert,
With notes melodious and harmonious loves,
As for *Achilles*, erst, I called on them to form
A choir, with immortal phrenzy and *Homeric* strains.
And now let us, the sacred choir of muses,
Sing; breathing forth “ *in unison*,” the ends of song:
For I “ *am in the midst of you*,” PHOEBUS with
flowing locks.”

P. 257.

Et meæ si quid, &c.

“ And of *my* voice too, if it be worth hearing,
A good part shall join!”—

P. 258.

Στεντορι, &c.

“ Like *Stentor* stout, who with his brazen voice,
Spake as loud as fifty other men.”

H

P. 259.

P. 259.

Salve magna, &c.

"Hail *Etonian* soil, great nurse of LEARNING,
Great, of WORTHIES too."

In qua Ego nactus, &c.

"In which cause, (the violation of the *Female* mysteries of *Bona Dea* by *Clodius*) having gained, as I thought, a fair opportunity of correcting wantonness and restraining youth, I became vehement, and poured forth all the powers of my spirit and genius, not influenced by private dislike, but in hopes of reforming the Public and healing the State. —The COMMONWEALTH alas, is afflicted!"

Mussat tacito, &c.

"*Learning* mutters with silent dread."

P. 260.

Uni quippe vacat, &c.

"For ME only is leisure, without partiality or prejudice,
To mourn over *Newton's* offspring."

P. 261.

Domus inclinata, &c.

"Upon them (the UNIVERSITIES) THE TEMPLE of the Constitution reclines,"—as its main pillars.—May they long uphold it!

P. 263.

P. 263.

Τὸν ἐκλεκτόν, &c.

"A chosen race, a highly favoured People,
A Royal Priesthood."

1 Pet. 2, 9.

Jam Theba juxta.

"Now is the fate of *Thebes* approaching, and the gulph
of darkness yawning!"

P. 265.

Æneadas magnos, &c.

"The princely line, and our noble metropolis."

P. 266.

Recorderis Marefcottum, &c.

"You may recollect our friend *Marefcott*. He declared
that he owed three things to our *Art of Physic*—which he
should have missed, had he entered into *Holy Orders*, as
his Father proposed: namely, Athletic health at 82; a
hundred thousand crowns; and intimate friendship with
numberless illustrious characters."

N. B. The *Sacerdotal* function is not it seems—"the
way to be healthy, wealthy and wise."—Alas! "the chil-
dren of this world are in their generation wiser."

P. 267.

Siccat inæquales, &c.

“The *Sacerdotal* guest, humbly drains
The poorer beverage.”

N. B. What may be the usage of *Episcopal* Banquets in ENGLAND, I know not; nor perhaps *the Satirist* himself, from actual observation. If *true*, it is dishonourable to the English *Hierarchy*;—if *false*, it is injurious to the English *Clergy*; and criminal in the *Satirist*—who should not *shoot his bolt*, in sport.—*Hæ Nugæ seria ducunt in mala*—Will the *ridicule* of the *Priesthood* promote the cause of *Religion* and *Morality*?

P. 268.

“*Ubi PAPA ibi ROMA.*” &c.

Where THE POPE is, there is ROME,
For ever and ever!

N. B. The downfall of the PAPACY last year, and the demise of PIUS VI. lately, (*May*, 1799,) are events too important to the WORLD at large, and too interesting to the BRITISH EMPIRE, and especially IRELAND, to be passed over without *due* notice, even in this *Miscellany*.

However highly I may revere the piety and personal holiness of the late, aged, venerable, woe-worn Pontiff—
submitting

submitting with dignified meekness, and devout resignation, to the divine visitation and the calamities of his Country, from which he has been at length released,—“*purified, made white and tried,*” in the furnace of affliction, for “*the sins of his flock;*” yet, I cannot but congratulate CHRISTENDOM on the downfall of that wondrous system of *Ecclesiastical domination*—which for so long a period, governed the *western Church* with such *despotic* sway; “*changing times and laws,*” and usages established from the APOSTOLIC age, by a succession of artful, vigilant, enterprising and fanatical POPES, slowly and gradually claiming and assuming a *jurisdiction*, over the other *independent Sees*; and at length, usurping, establishing one *Ecclesiastical supremacy*:—ruling the *Clergy* and *Laity* every where; from the Prelate to the Deacon, from the King to the Peasant, as “*King of Kings and Lord of Lords,*” while professing in the depth of humility—to be “*Servant of the Servants of God!*”

PAPAL POLICY.

The refined policy of the *papacy*, as a *human* system of *Ecclesiastical regimen*, “addressed to the upholding of the “*worldly power and glory of their ORDER,*”—I have nowhere seen so ably traced, as by that great traveller, and accomplished scholar, Sir EDWIN SANDYS, in his “*SPECULUM EUROPE,*” or *survey of the state of religion in the western parts of the world*, written in 1599.—A work, formerly

formerly much celebrated, for nervous eloquence, and masterly reasoning; which went through many editions:—how deservedly, the following extract may shew:—“I think I may truly say,”—says this observant traveller—“there was *never yet* STATE framed, by *man's wit* in this world, more *powerful* and forceable to work *those* effects; never any, more *wisely* contrived and plotted; or more *diligently* put in practice and execution: insomuch that, *but for the natural weakness of untruth and dishonesty, which being rotten at the heart, abate the force of whatsoever is founded thereon*, their *outward* means were sufficient to subdue a *whole world*.”

“The particular ways they hold to ravish all affections and to fit each humour; (which, their jurisdiction and power being but *persuasive* and voluntary they principally regard) are well nigh infinite: there not being any thing either *sacred* or *profane*, no *virtue* or *vice*, almost, no things of so *contrary* condition soever, which they make not in some sort, to serve *that* turn; that each *fancy* may be satisfied, and each *appetite*, find what to feed on:”

“*Whatsoever* either wealth can sway with the lovers— or voluntary poverty, with the despisers of the world; *what* honor, with the ambitious; *what* obedience, with the humble; *what* great employment, with stirring and mettled spirits; *what* perpetual quiet, with heavy and retire bodies; *what* content the pleasant nature can take in
pastimes

pastimes and jollity; *what* contrariwise, the austere mind, in discipline and rigour; *what* love, either chastity can raise in the pure, or voluptuousness, in the dissolute; *what* allurements are in knowledge to draw the contemplative, or in actions of state to possess the practice dispositions; *what* with the hopeful, prerogative of reward can work; *what* errors, doubts and dangers, with the fearful; *what* change of vows, with the rash; of estate, with the inconstant; *what* pardons with the faulty, or supplies, with the defective; *what* miracles with the credulous; *what* visions with the fantastical; *what* gorgeousness of show, with the vulgar and simple; *what* multitude of ceremonies, with the superstitious and ignorant; *what* prayer with the devout; *what* with the charitable, works of piety; *what* rules of higher perfection with elevated affections, *what* dispensing with breach of all rules, with men of lawless conditions; in sum:—

“ *what* thing *soever* can prevail with *any man*, either for *himself* to pursue, or at least wise to love, reverence or honor in *another*; (for even therein also, *Man's nature* receiveth great satisfaction) the same is found in *them*: —not as in other places of the world, by casualty, blended without order, and of necessity; but *sorted*, in great part, into several professions; *countenanced* with reputation, *honoured* with prerogatives, *facilitated* with provisions and yearly maintenance; and either (as “ *the better things,*”) *advanced* with expectation of reward; or borne
with

with (how *bad* soever) with sweet and silent permission:"

"What pomp, what riot, to that of their *Cardinals*? What severity of life, comparable to their *Hermits* and *Capuchins*? Who, wealthier than their *Prelates*? Who, poorer, than their *Mendicants*? On the one side of the street, a *cloyster of Virgins*; on the other, a *sty of Courtezans*, with public toleration: this day, all in *masks* with all looseness and foolery; to morrow, all in *processions*, whipping themselves till the blood follow! on one door, an *excommunication*, throwing to hell all transgressors; on another a *jubilee*, or full discharge from all transgressions!"

"Who, learned in all kind of sciences than their *Jesuits*? What thing more ignorant, than their ordinary *Mas Priest*? What prince so able to prefer his servants and followers as the *POPE*, and in so great multitude? Who, able to take deeper and readier revenge on his enemies? What *pride* equal to his, making kings kiss his pantofle? What *humility* greater than his, thriving himself daily to an ordinary priest? Who, difficulter of dispatch of causes to the greatest? Who, easier in giving audience to the meanest? Where, greater rigor in the world, in acting the observation of the *Church laws*? Where, less care or conscience, of the *Commandments of GOD*?—To taste flesh on a *Friday*, where suspicion might fasten,

fasten, were matter for the Inquisition; whereas on the other side, the *Sunday* is one of their greatest market days!"

"To conclude:—*Never state, never government in the world, so strangely compacted of infinite contrarieties; all tending to entertain the several humours of all men, and to work what kind of effect soever they shall desire:—where rigor and remissness, cruelty and lenity, are so combined, that with neglect of the Church to stir aught is a sin unpardonable; whereas with duty towards the Church, and by intercession for her allowance, with respective attendance of her pleasure, no law of GOD or NATURE so sacred, which, one way or other, they find not means to dispense with, or at leastwise to permit the breach of, by connivance and without disturbance.*"—So far, this profound STATESMAN.

And what is truly remarkable, by the same arts that PAPAL Rome rose to universal supremacy—absurdly mis-calling herself (a part) the whole, or "*Holy Catholic,*" or Universal "*Church,*"—actually composed of "*the whole Congregation of CHRIST'S Church, militant (or now suffering) upon earth,*" both Patriarchal and Evangelical—whereof, *Islamism* (or *Mahometanism*) was the grand corruption in the East, and *Romanism* in the West:—both springing up, (as before observed) about the same year, A. D. 620.—So, by the self same arts in turn, was *Romanism* supplanted, undermined and overthrown, throughout

throughout *France, Italy and Germany*, by the wily policy of *false Philosophy*; erecting on its ruins a *Fanaticism*, infinitely more mischievous and destructive—inasmuch as *Infidelity* and *Atheism* are still worse than *Superstition* and *Bigotry*—the former, being discharged from all controul divine and human, and leaving no check on the unbridled and turbulent passions of mankind; of which such tremendous spectacles are exhibiting by the unprincipled *Crusaders of false Philosophy*.

The *Romish Church* in *Ireland*, have now a glorious opportunity, of shaking off that grievous yoke, on the consciences and private judgments of men, so straitened and strangled by the boasted *infallibility* of their *Church*—(every where and no where—at one and the same time—) which neither *We* nor our *Fathers* of the *Reformation*, were able to bear—and of following the example of the *Protesting Catholics of England*, and of the reformed *Romish Church in America*:

1. By abolishing those *unconstitutional OATHS*, of *Allegiance to the Pope*; taken by *Prelates* at their consecration; and by *Priests* at their ordination, establishing an *imperium in imperio*—at irreconcilable variance, with the constituted *Authorities in being*, both in ecclesiastical and political regimen—witness the incessant machinations of the Court of *Rome*, too fatally successful, in controuling

ing and counteracting all the *Oaths of Allegiance*, hitherto proposed to the Roman Catholics of IRELAND !

The *Irish Hierarchy*, may now *safely* rescind them, since the *Pope's* death, without violation of the most delicate consciences ; and they owe it to the *liberality* of a *Protestant Government*.

2. By abolishing those *unnatural* and *antichristian* vows of CELIBACY—first introduced in the Roman Church, by the wily *Gregory the Great*, in order to detach the *Clergy* every where from the parent STATE, and transform them into his own *Life guards*.

3. By publishing vernacular translations (both English and Irish) of THE BIBLE, for the use of the *Laity*, as recommended (we have seen) by *Pius VI.*—And by celebrating the *Service of the Mass*, in the *English* tongue—as in *America*.

4. By formally abjuring and disclaiming the *unchristian* doctrine that “ NO ONE CAN BE SAVED out of the *Roman Church*,”—and that “ ALL OTHER RELIGIONS,” but her own, “ are FALSE,”—and that “ ALL are OBLIGED to be of THE (ONLY) TRUE CHURCH,”—See the *twentieth* edition of the late Titular Archbishop of *Cashel*—*Dr. Butler's Catechism* in English, 1791, and the *twenty-first* edition of the same, in Irish, 1792, *Gorcuing*,—*Cork*.

5. And

5. And the *alarming* doctrine, that “*FAITH is not to be kept with HERETICS, to the detriment of THE CHURCH ;*” for so is the doctrine to be limited, by the procedure of the council of *Constance*—who burned *John Hufs*, as an “*obstinate Heretic*” in violation of the Emperor *Sigismund’s* passport, promising him “*a safe return,*” from the Council. And the *Nuncio Ghilini’s* letter to the four *Titular Archbishops of IRELAND*, reprobating, the *Oath of Allegiance*, then proposed, 1768, “*in its whole extent as unlawful; and in its nature, as invalid, null, and of no effect, so that it can by no means bind and oblige the consciences,*”—of those who take it!!!—See the publications of Bishop *Woodward*, Dr. *Hales*, and Mr. *Greves*, against Doctor *Butler*, Mr. *O’Leary*, and Mr. *Grattan*, in 1787 and 1788.

6. And the *impious and immoral* doctrine, that, the guilt of *PERJURY* may be absolved, by the *Romish Bishops*, and by their delegates, among the *inferior Clergy*—a prerogative, acknowledged by *O’Leary*, as exercised by the *Bishops of Cork*, and of some of the neighbouring dioceses, exclusively—in his “*CAUTION to the common people against perjury; so frequent at assizes and elections,*”—published shortly after a contested election at *Cork*, in 1783.

These few most essentially requisite articles of *REFORM*, in the discipline and doctrines of the *Romish Church* in *IRELAND*, may undeceive Mr. *G. Ponsonby* and Co.—betraying equal ignorance and contempt of *ALL RELIGIONS*—and idly and unconstitutionally asserting:—

—“ as

—"as a RELIGION, the ROMAN CATHOLIC, is as good, as ANY OTHER." (1793) This sketch is not proposed in the spirit of *controversy*, but the spirit of "brotherly kindness," to the *Hierarchy* and *Clergy*, and of "charity" to the *Laity*, who compose so considerable a share of the POPULATION of Ireland—and dissent from what they term,—“THE STATE RELIGION,”—PROTESTANTISM.—See TROY’S and HUSSEY’S, *pastoral letters*.

And surely they are not unworthy of the attention of our LEGISLATURE likewise, who have a *right* to expect, and are *bound*, from regard to the PUBLIC WEAL—to procure some adequate *security*—that the grants of *political power*, now so liberally and indulgently imparted to the Roman Catholics of Ireland, may not be turned against the donors "of such *substantial* benefits," or restorers of *ancient* privileges—and like the *viper*, sting the bosom that fosters it.

But I will hope better things from BOTH—and must intreat both in the language of "MOLYNEUX, to excuse my boldness herein,"—in meddling with such delicate, and hazardous points of REFORM. "For 'tis no less than the *rights and liberties*," of our COUNTRY which are at stake—"on which our RELIGION, our PROPERTY, our ALL depends,"—*Protestant and Dissenting*.—

—IT IS INDEED A COMMON CAUSE.—

P. 231.

Crimine ab uno, &c.“ Learn from *one* the crimes of *all*.”

P. 271.

A. D. 1544. *Merindoliani et Caprarienses, &c. existentesque reliquæ ALBIGENSIUM, &c.*

“ In the year A. D. 1544. *The Merindolians and Caprarians*, and the *surviving remains* of the ALBIGEOIS, presented the following CONFESSION OF THEIR FAITH, to Francis I. King of France; as handed down to them from their *Ancestors* since A. D. 1200.”

The *Confession itself*, which is given in *Latin*, by SANDS, *Hist. Eccles.* p. 425, from the *French* original published by MOLINÆUS in his *Monarchia Francorum*, is, as THE SATIRIST justly observes, “ *an honour to their religion*,” a *Translation* of it therefore cannot be unacceptable to the public.—*May it be REVIVED in FRANCE—under their next MONARCH!!!*

ALBIGEOISE CONFESSION OF FAITH.

A. D. 1200.

I. *We believe that there is* “ ONLY ONE GOD,” “ *who is SPIRIT*,” “ *CREATOR of all things*,” “ *FATHER OF ALL*,

ALL," " ABOVE ALL, AND THROUGH ALL, AND IN US ALL," to be adored in *spirit and truth*;" to WHOM alone we look up as " THE GIVER of life, of food and raiment," of health and sickness, of prosperity and adversity; and WHOM we love, as the " AUTHOR OF ALL GOODNESS;" and fear, as the SEARCHER OF HEARTS." [No " GODS many."]

II. *We believe that* JESUS CHRIST is " SON OF THE FATHER," and " HIS IMAGE;" in whom " dwelleth ALL PLENITUDE OF GODHEAD;" through whom, " we know THE FATHER;" who is both " our MEDIATOR, and our ADVOCATE;" nor is there ANY OTHER NAME given to men, whereby we can be saved;" " in whose name alone, we invoke THE FATHER;" nor do we pour forth any PRAYERS before GOD, except those that are contained in HOLY SCRIPTURE, or that are plainly conformable to the sense thereof. [No " LORDS many"—" MEDIATORS" and " INTERCESSORS many."]

III. *We believe that we have* A COMFORTER, THE HOLY GHOST, " proceeding from THE FATHER and from THE SON;" by whose " inspiration we pray;" and by whose " efficacy we are regenerated;" " who worketh in us, all good works;" and " through whom, we are led into all THE TRUTH." [No attribute of THE DEITY, but A PERSON.]

IV. *We believe that there is* ONE HOLY CHURCH—" THE CONGREGATION OF GOD'S ELECT, FROM THE FOUNDATION TO THE END OF THE WORLD;" whose
" HEAD

"HEAD is JESUS CHRIST OUR LORD;" which is governed by "THE ORACLE OF THE DEITY;" and led by THE HOLY GHOST; in which ALL *sincere Christians* are "bound to converse;" for "it prayeth without ceasing" for ALL; "it is acceptable unto GOD, unto whom "it flieth for succour;" and "out of which there is no salvation."—[No "CATHOLIC Church."—No "VISIBLE head upon earth."]

V. It is ordained among us, that "THE MINISTERS OF THE CHURCH," both *Bishops and Pastors*, ought to be *blameless in morals and doctrine*,"—otherwise that they are to be *deposed*, and others to be substituted "to fill their place and office;" but that none should assume this honour to himself, unless "called by God," like Aaron, "feeding God's flock," "not greedy of filthy lucre,"—or as "domineering over the Clergy," but with a ready mind "setting an example to the Godly, in speech, conversation, faith and chastity." [No infallible GUIDES, no self-created MISSIONARIES.]

VI. We confess, that "KINGS, PRINCES and MAGISTRATES, are MINISTERS appointed by God," "who should be obeyed; for they bear the sword, to protect the innocent and to punish the bad;" and "for this cause," we are bound "to render unto them honour, and to pay tribute;" nor can any one discharge himself from this obedience, provided he wish to be called a CHRISTIAN, following the example of our Lord and Saviour JESUS CHRIST, for HE paid tribute;"

tribute;" and "did not usurp jurisdiction nor any temporal domination;" in that his state of humiliation, "exercising the sword of the heavenly word," only.

VII. *We believe that water, in the sacrament of BAPTISM, is "a visible and outward sign,"* representing to us that which is wrought in us inwardly by the divine virtue, namely, "*the renewal of our spirit, and mortification of our flesh, in CHRIST JESUS;*" through whom, CHRIST, "*we are also made members of GOD'S HOLY CHURCH,*" in which "*we do shew forth the profession of our faith and reformation of our life.*"

VIII. We believe that the Sacrament of "the HOLY TABLE," or "SUPPER of our LORD JESUS CHRIST," is a sacred "*memorial,*" and "*thanksgiving for the benefits conferred upon us through CHRIST'S death,*"—to be celebrated, "*in the assembly of the Godly, with faith, charity and self approving conscience;*" and that by so taking the bread and cup, we do "*communicate with CHRIST'S flesh and blood;*" according as we are "*taught in THE HOLY SCRIPTURES.*"

IX. *We profess that "WEDLOCK is good, honourable, holy, and ordained by GOD," to be withheld from none, unless GOD'S word do interpose.*

X. *We believe that the PIOUS and they that FEAR GOD, will approve themselves unto GOD, so as "to have leisure*

for GOOD WORKS," which HE hath prepared, to walk therein;" and these works, are "charity, joy, peace, patience, kindness, goodness, modesty, temperance," and other works recommended in SCRIPTURE.

XI. On the contrary, *we acknowledge, that we ought to* "beware of FALSE PROPHETS; whose aim is to draw off the people from *"the Religious adoration due unto THE ONE GOD, and LORD;"* "to cleave unto the Creatures," and "trust in them" to forsake the good works recommended in Scripture;" and "to follow human inventions."

XII. *We retain THE OLD and NEW TESTAMENT, as the rule of our Faith;* and we follow the APOSTOLIC CREED.

And they subjoin:

Whoever shall say that we profess other Doctrine, we will prove that he is widely "deceived" himself and "deceiving" others; provided we may be allowed, by the ORDINARY MAGISTRATES.—[not the Inquisition.]

Such is the plain, Rational, Evangelical profession of Faith and Discipline, throughout, in the 13th Century, which would not disgrace, (perhaps, could not be exceeded for comprehensive brevity, even at the close of) the 18th ———. So modestly, yet so explicitly and decidedly adverse to the grand corruptions of Popery throughout;

out; which drew on these *enlightened* and *undaunted Christians*, steadily opposing the usurpation, and resisting the Tyranny of the *See of Rome*,—"THE CRUSADE *against the martyred ALBIGEOIS*," which ended in their *extirpation* almost, by the implacable vengeance of the *See of Rome*.—"THAT MOST INTOLERANT OF ALL CHRISTIAN SOCIETIES," as she was triumphantly acknowledged to be, by the celebrated *Bossuet* himself; boasting of "*her Holy and inflexible incompatibility*,"—"because she is, and EVER WILL be opposed to *Religious indifference* by her *essential Constitutions*." And be it remembered that *Bossuet*, was a member of the *Gallican Church*; which then, at *Rome*, was held to be—"Demi-Heretique,"—and now—*worse than Heretical*.

THE INQUISITION was first instituted against the *Albigois* and *Vaudois*; and *St. Dominic* the first Inquisitor General, was *canonized*, for his fiery and burning zeal in those *Unholy Wars*, or *Home Crusades*; which began, at the instigation of the *See of Rome*, about A. D. 1096, and lasted near a Century, with the most savage atrocity,—only to be paralleled in the present age of *false Philosophy*.

So great was the rage for *Extirpation of Heretics*, that when the City of *Beziers*, was going to be stormed, by an immense army of Fanatics, wearing the badge of the Cross; a scruple arose, lest the *Catholics*, who were nume-

rous, might *perish* with the *Heretics*;—*Tuez les Tous : DIEU connoit qui SONT A LUI*—"Kill them *all*: GOD knows *his own*,"—was the solution of a Fanatical Casuist, by a horrible parody of *Numb.* 16, 5. And 2 *Tim.* 2, 19. His counsel prevailed; and immediately, above 60,000 inhabitants were massacred without distinction of age or Sex; and the City pillaged and burnt.

Histoire de Troubadours, Vol. 1. p. 193. Paris, 1774.

And perhaps some of the scenes which took place in this unhappy kingdom, since the breaking out of the REBELLION, May 23d, 1798, would rival in atrocity those of the *Home Crusades* in *France*. I shudder at the recollection—and would willingly draw a veil over such, no less degrading to the *Irish* character, than revolting to *Human Nature*. Alas! "*The people perish for lack of knowledge.*"—!!! (May, 1799.)

P. 271.

O MAGNA SACER, &c.

"O Sacred guardian of THY COUNTRY's rights,
Proud in a mighty shade."

N. B. The motto to the celebrated letters of JUNIUS,
is

STAT

STAT NOMINIS UMBRA.

"*The shade of the name subsists.*"

And the *spirit* indeed of that steady republican, JUNIUS BRUTUS, seems to have been transfused into his modern SHADE—whose impenetrable disguise, (like THE SATYRIST's hitherto) proves that both were actuated, by a lofty *pride* and elevation of Soul—the very reverse of *vanity*.

There is indeed an *honest pride*, totally distinct from *vanity* or *the lust of applause*.—It is either the pride of *great talents*, or the *consciousness of high desert*,—the former is the lot of few—of those GREAT CITIZENS, who can boast of the "*gifts of the spirit*,"—whether well or ill employed—Pitt, Fox, Burke, Sheridan, Newton, Butler, Voltaire, Rousseau, &c.—the latter, the *gracious grant* to many.—GOOD CITIZENS, who are enabled to produce the genuine "*fruits of the spirit*,"—whether with or without *genius*;—Lord St. Vincent, Lord Nelson, the Prison Howard—Dean Tucker; Mr. Cope, Mr. Judkin Fitzgerald, &c. &c. &c.

Honest pride, founded on desert,—(as the *Satirist*, who has so fair a title thereto, describes from holy writ)—is its "*OWN exceeding great reward*,"—because it rests not on *external* approbation; but seeks, what it cannot fail of acquiring—τα εφ' ἑαυτῷ—"*the objects in our own power*,"—namely pious and virtuous "*PURSUITS*,"—as distinguished

guished from actual ATTAINMENTS, which are beyond the sphere of *human powers* to command.

Whereas, *Vanity* is the vice of a little mind; which seeks τα ἡμῶν ἐφ' ἡμῶν, "objects *out of our own power*," *Arbitrio pendet popularis auræ*, "it hangs on *popular applause*," and pines its loss; or is unreasonably elated by success.—What a beautiful character has *Horace* drawn of a courtly yet accommodating Philosopher.

*Omnis ARISTIPPUM decuit & Color, & Status & Res.
Tentantem majora fere, præsentibus æquum.*

"Every complexion, station and circumstance of Life,
Became ARISTIPPUS; attempting *rather* to rise,
But content with his lot."

And how fine the precept of *Cleobulus*,—not the least respectable of the *seven sages*?

Τὰς μεταβολὰς τῆς Τυχῆς γενναίως ἐπιτάσσο φέρειν—
Εὐτυχῶν, μὴ γινῆ ὑπερηφανῶ· ἀπορητὰς μὴ ταπεινῶ.

"The *changes* of Fortune learn to bear bravely,"
"If *abounding*, become not haughty; if *in want*, be
not mean."

So admirably translated and exemplified by PAUL.

"I have *learned* in whatsoever circumstances I am,
to be content.

I know

I know both how to be *abased*, and I know how to
abound;

Every where, and on all occasions, am I *initiated*,
To be fed and to be hungry; to abound and to lack;
I am *all sufficient*: through CHRIST enabling me."

This is sound *Philosophy* and sound *Religion* too,—and as
such, I recommend it to my younger Readers, before they
are "*spoiled by vain philosophy*," or *debased* by the com-
merce of the world.

P. 280.

TON ΦΕΛΟΝΗΝ, &c.

"THE LETTER CASE, which I left behind at *Troas*,
with *Carpus*, bring when thou comest, and *the books*, espe-
cially *the parchments*." 2 Tim. 4, 13.

N. B.—My friend *the Satirist*, is rather too positive,
when he says that "Φελονης, or Φαιλονης, is undoubtedly a cor-
ruption for Φαινολης, *Pænula*" signifying a Roman *Cloak* or
Great Coat; which the Greeks called εφεσπιδά—a *Surtout*.
For surely *his* single manuscript, (to which I will give *the*
Cambridge, as its auxiliary) is unable to stand against the
whole Host of *Manuscripts*, and *Ancient Editions*, defending
the reading of the text; while by an authority of still
higher antiquity—the *Æthiopic* and *Arabic Versions*, for-
tunately retain the technical term itself—*Phelo*, and *Phe-*
loniam

loniam—which in the *Syriac* of the highest, composed in the Apostolic age, is rendered, “*Book-case*.” And as an additional Voucher—*Hesychius*, in his invaluable Lexicon, renders *Φαίλονς*, which is the reading of four manuscripts and six respectable Editions—*ἡλατηριον* (i. e. *ἐπὶ λατηριον*) *μεμβρανιον*, η *γλωσσοκομον*—“*a parchment covering or a case*,” and to support this, *Lex. Reg. M. S.* explains *γλωσσοκομον* by *εἰς τὰ βιβλία ἐκείντο*—“*where the small books or papers lay*,” i. e. a *Porte-feuille* or *Letter-case*.

All such cumbrous articles of baggage, Paul left behind on his way to *Rome*; but he probably kept his *Cloak*, to keep himself dry and warm on the voyage.—This vindication of the Text, and restoration of the Apostle’s *property*, after having been so long and so unjustly detained from him; will I trust fully satisfy the *Satirist* himself and all lovers of fine *Epistolary* writing, like *Paul’s*.

The additional conjecture, that “*the parchments MIGHT contain some documents, or be a deed or diploma of some consequence to the matter in question—to prove his privilege of Roman Citizenship*”—however ingenious, will perhaps be found wanting in solidity, when weighed in the scales of sober and skilful criticism; for, this commission to Timothy, was given not *before*, but *after* Paul’s trial, and acquittal; at the *second* hearing of his cause before *Nero*; as we learn from the sequel immediately after—*καὶ ἐρυσσέν με ἐκ τοῦ λέοντος*, “*And I have been delivered out of the Lion’s mouth*.”

mouth."—But surely he must have produced his credentials or titles of Roman Citizenship, *before* he could have been allowed to make his *first apology*,"—*εν τῇ πρώτῃ μὲν Απολογίᾳ*—where we may incidentally vindicate also, the respectable *Apologist of the Bible*, for the use of a *Classical* and *Scriptural* term, in this its "day of trouble and of rebuke and of blasphemy," which *the Satirist* dislikes.

However highly I respect the *classical* erudition of *the Satirist*, this single instance, may *teach* even him, that *something more* is requisite, to undertake the arduous office of a SACRED CRITIC, than *Philological* information.

A WORD TO THE WISE———*Mon cher ami.*

II. An *ancient* critic over-wisely objects—*τι δὲ αὐτῷ τῶν βιβλίων εἶδει, μέλλοντι ἀποδημῆσαι πρὸς τὸν Θεόν; what business had the Apostle of BOOKS, when he was going out of the world to GOD? And as this is a common cause—I must vindicate the APOSTLE also, for his learned lucubrations.*

Paul wrote several of his Epistles from *Rome* during the *two* years of his residence there, until *Nero* put him to death, as *Chrysostom* informs us, *ἐπειδὴ καὶ τὸν οἰνοχόον αὐτῆς κατήχετο* "when he catechized his butler &c."—But the Apostle found it necessary to confute the *Philosophism* of that age, which was most hostile to the reception of *Evangelica*. Truth and Light, and therefore it was requisite for him to
study

study their writings as well as the Bible.—And I will venture to assert, that the most admirable commentator extant, on *ancient metaphysics*—and who would have held Lord *Monboddo* himself in the utmost contempt for his ignorance, waiving his absurdity—is PAUL; whose writings abound with several express references, and numberless tacit allusions thereto: witness, among others, his masterly *discourse at Athens*,—fraught with allusions to their ablest writers:—and who, if he did not *convince*, yet surely *confuted* the disputatious *Stoics* and the careless *Epicureans*; in his admirable statement of the *Theological* blindness of the *Heathen* Philosophers of his time; who, forsaking *the first Philosophy*, of *Patriarchal REVELATION*, strove by REASON'S *Taper*,

“ To seek THE DEITY, if perchance they might *grope Him out*, and *find Him*; although subsisting not far from every one of us: For IN HIM, WE LIVE AND MOVE OURSELVES AND ARE. As some also of your own poets have said,

“ FOR WE TOO ARE HIS OFFSPRING.”

Acts, 17, 27.

In this luminous passage, the *Christian* Philosopher alludes to some of the most respectable of the *Heathen*. I. First to *Socrates*: who thus expressed his opinion of his *Contemporaries*, in that earlier and purer age in which he lived, above 300 years before Christ, deviating less from
the

the wisdom of the *Seven Sages* :—" They appear to me,
the generality, *groping as it were in darkness!* (*ψαλαφάντες*
ὡς περ ἐν σκοτῶι.) *Plato's Phædon.*

And the following inimitable sentiment is attributed to *Socrates*, by *Lucian*; (that *Apostle of Christianity* as he undesignedly proved, by exposing and ridiculing the corruptions of *Heathen Mythology*) in his *Halcyon*. Vol. I. p. 179.

" Dear *Chærephon*, we seem to be utterly purblind judges (*ἀμβλυωπῆς*) both of possibilities and of impossibilities. We judge, merely according to *human power*, of THAT POWER, which is *unknowable* and *incredible* and *invisible* (*ἀγνώστου ὕπου καὶ ἀπίστου καὶ ἀόρατου*.) Many things therefore that are easy, appear unto us difficult, and those that are attainable, unattainable: frequently indeed through *inexperience*, but frequently also from the *childishness* of our understandings. For in reality, *every man* seems to be childish, even the very aged; since the period of life is very short and trifling indeed, compared with the whole of duration. For how, my good friend, are they, who are strangers to the powers of the *Gods* and *Demons*, qualified to say, whether any such matters be possible or impossible!"

2. To *Aristotle*:

Τίς ἡ κίνησις ἀρχὴ τῇ Ψυχῇ; ὁλοὺν δὲ,

ὥσπερ ἐν τῷ ὅλῳ Θεός, καὶ πᾶν ἐκείνου.

Κινεῖ γὰρ πῶς πάντα τὸ ἐν ἡμῖν Θεῖον.

“What is the origin of motion in *the Soul*? It is plainly GOD; as He is in the whole, so all is in Him. For, *the DIVINITY within us somehow moves all things*.”—And to put the Apostle’s reference to *this very passage* beyond a doubt—he adds—“We ought not to imaginē, that *the DIVINITY* (τὸ Θεῖον) is like Silver or Gold, or stone, sculptured by human art, according to human conception.”—And it is truly remarkable, that this is the only instance in which *Paul* introduces the term; because it was taken by the Heathen Philosophers in a *material* sense—as some subtile *electric* fluid, pervading all things, for Θεῖον signifies *Sulphur*, or *Sulphureous lightning*.

“THE LORD rained fire and *Sulphur* from heaven.”

Luke, 17, 29.

3. To *Cleanthes*, the celebrated *Stoic* Philosopher, born 339 years before Christ, and the successor of *Zeno* who founded that Sect; in his deservedly admired *Hymn*, beginning thus :

Κυδὶς Ἀθανάτων, πολυωνυμία, παγκράτης σι

Ζεὺς, φύσις ἀρχὴ γῆ, νομὴ μετὰ πάντα κυβερνῶν,

Χαίρει. Σε γὰρ πᾶσι θεοῖς θνητοῖσι προσαύδαν

ΕΚ ΣΟΥ ΓΑΡ ΓΕΝΟΣ ΕΙΜΕΝ.

“Most

“ Most glorious of Immortals, many named, ever
Almighty,
JOVE; Nature’s prime guide, with law governing all;
HAIL! For THEE to *invoke*, is meet, for all mortals:
FOR WE ARE THY OFFSPRING.”

4. To *Aratus*, who flourished about 270 years before Christ, and at the desire of *Antigonus Gonatus*, King of *Macedon*, wrote his celebrated *Astronomical* poem on the risings and settings of the Constellations.

Εκ Διός αρχώμεσθα. Τον δ' ἄριστον ἄνδρες εἴμεν
Ἀρητῶν, μέσαι δὲ Διὸς πασαι μὲν ἀγνῖαι,
Πασαὶ δ' ἀνθρώπων ἀγοραί, μέση δὲ θάλασσα,
Καὶ λιμένες, πάντῃ δὲ Διὸς κεχρημένα πάντες.
ΤΟΤ ΓΑΡ ΚΑΙ ΓΕΝΟΣ ΕΣΜΕΝ.

“ From JOVE let us begin: him let us MEN
Never leave uncelebrated: for all are full
Of JOVE; the Streets and Marts of Mankind,
The Sea and Ports are full; for every where,
The beneficence of JOVE, we all enjoy,
FOR WE ALSO ARE HIS OFF-SPRING.”——

—Alluding to the *Patriarchal* Mythology, recorded by *Homer*, near 1000 years before Christ, borrowed from the Patriarchal Religion, but corrupted: who usually stiles JOVE—Ο ΠΑΤΗΡ ΑΝΘΡΩΠΟΝΤΕ ΘΕΩΝΤΕ.

“ THE FATHER BOTH OF GODS AND MEN.”

How

How admirably were these references calculated to command respect from an *Athenian* audience, and to muzzle the ignorance of senseless men—who durst not dispute the decisions of *Socrates, Plato and Aristotle*, in Philosophy, and of *Cleanthes and Aratus* in Religion; so finely levelled against the peculiar corruptions of the *Stoics* and *Epicureans*, as noticed in a former part of this work, p. xxi.

We are now free to surmise, the nature of the *books* and *parchments* in question—they probably related, to *Grecian* and *Jewish* Philosophy; in which “the *Orator* of *Tarsus*,” as he is stiled by *Longinus*, and the pupil of *Gamaliel*, was so profoundly versed; as the learned may perceive, in those two *chef-d’œuvres*—his epistle to the *Romans*, and to the *Hebrews*—the last, his most highly polished composition—which by a conjecture the most affronting—and that to *himself* more than the *Apostle*,—*Wakefield* supposes was translated into its elegant and classical *Greek*, for this MIGHTY MASTER, by his ASSISTANT LUKE!!!—*Credat Judæus*.

In these noble compositions of unrivalled beauty and excellence, involving mysteries the most sublime and in their full extent, incomprehensible, O that *British* scholars, would encounter difficulties, worthy of them!—compared with which, those of *Lycophron* and *Shakspeare*,
Newton,

Newton, and the *obscurorum obscurissimus*—* *Waring*, are mere childrens play!—with this difference, that the difficulties of the *sacred writers*, result from the poverty of human language—incapable of emphatically expressing,
what

* This profound *Mathematician*, who when weighed in the balance with the first of the age, *Clairaut* and *D'Alembert*, in France, *Euler* in Petersburg, and *La Grange*, in Berlin, &c. &c. will not be found wanting in sagacity, or reach of invention; seems to have purposely *obscured* his discoveries, by delivering *synthetically*, what he found out *analytically*.—Thus, in that most important *Transmutation of equations*.—"To find an Equation whose roots shall be the squares of the differences of the roots of a given equation"—which furnishes an *infallible* rule for the discovery of *impossible* roots of equations, where *Newton's* fails—instead of proceeding by *Induction* from the simplest case of *Cubic* equations, &c. From the general *Formula*, (which he *must* have found out by that process; but which he gives *undemonstrated*) he deduces back again, the particular case, with which in reality, he began:—

This is unworthy of an *enlightened* genius, and a detriment to *Science*:

Scire tuum nihil est, nisi Te scire,—

Hoc sciat ALTER.

YOUR knowledge is useless, if ANOTHER, cannot know it too."

what Eye hath not seen, nor Ear heard, nor hath entered into the heart of man to conceive.—For in *correctness* of style, and the *philosophical use* of words, they stand unrivalled, on the forest criticism; which will irrefragably evince, that the Spirit by which they spoke and wrote—(PETER and JOHN, “the Galileans,” as well as PAUL, the Philosopher.)

“Was the power of God and the wisdom of God.”

III. Nor is this instructive, though at first sight, so apparently *trivial* text, (on which I fear I have already expatiated beyond all bounds and all endurance, in this *unbiblical* Age and Country,) of less importance, to settle a controversy, so strangely mooted in the close of the *eighteenth* Century—about the *INSPIRATION OF SCRIPTURE*—*Religionists* maintaining it in *toto*, and *Philosophists* denying it in *toto*.

Truth lies between.—It were ridiculous to suppose that this commission to *Timothy*, was dictated by THE HOLY SPIRIT.—And the Apostle himself, makes a clear and a marked distinction, between what he said by *permission*, and what, by *injunction* of THE LORD; 1 Cor. 7, 6—12. that is, what he spoke from himself, or of his own private opinion as a *Man*, and what he delivered as an *Apostle*.

But we are told, does not *Paul* say Πάσα Γραφή Θεοπνευστος!—

True:—But had the objectors attended to the *technical* language

language of Scripture, they would not have so grossly betrayed their own ignorance.—ΓΡΑΦΗ, here signifies not the *whole* of the Sacred Canon, but the *Prophetical* branch. The Scriptures in general, he had just before called, ΤΑ ἹΕΡΑ ΓΡΑΜΜΑΤΑ, *the Sacred writings*, in the preceding verse: 2 Tim. 3, 15. as contrasted with *Prophetic* Scripture—"the law and the prophets."—It should therefore be rendered, "*ALL prophetical Scripture is divinely inspired*," or rather, "*EVERY prophetical scripture, &c.*" For the word ΓΡΑΦΗ, is applied in numberless instances, to *single Texts* of the Old and New Testament. Thus he informs *Timothy*, his favourite Pupil, 1 Tim. 5, 18. The *Scripture* saith,

"*Thou shalt not muzzle the Ox that treadeth out the Corn;*" and "*the Labourer is worthy of his hire.*"

The former, referring to a particular *Law of Moses*; Deut. 25, 4, as confirmed by the Apostle himself, 1 Cor. 9, 9. The latter, to a particular *Law of Christ*; Matt. 10, 10. ratifying the *Law of Moses*, Levit. 19, 13.—And in his grand peroration to the epistle to the *Romans* (which *Griesbach*, (that *hyper-critical* Editor,*) has most strangely

K

disloca-

* The *second Edition* of *GRIESBACH's Greek Testament*, I understand is published:—unless considerably amended, from the *first*, it should by no means, be considered as a *standard* text; however useful in other respects. See his unskilful *cor-*
ruption

dislocated) Rom. 16, 24. he expressly supplies the ellipsis :
ΔΙΑ ΤΕ ΓΡΑΦΩΝ ΠΡΟΦΗΤΙΚΩΝ, " *By means of THE PROPHE-*
TICAL SCRIPTURES."

This instance is decisive. And it is supported by *Peter's* admirable comment. Stating the superior excellence of the *Argument from prophecy*, above the *Argument from miracles*—the former being *permanent*, and furnishing a growing evidence to *succeeding ages*, according to the *completion* of prophecy—the latter *stationary*, and particularly addressed to *the witnesses*—the former, immediately addressed to the understandings of *believers* in every age—the latter, to the senses of *unbelievers* at
the

ruption of the famous text, of 1 Tim. 4, 16. introducing an alteration of the punctuation, which makes downright nonsense of the passage:—referring 'ΟΣ to ΣΤΥΛ as an antecedent; but ΣΤΥΛ refers to *Timothy*, (See also P. L. 350.) as one of the *pillars* and *bulwarks* of the CHURCH, Gal. 2, 9. See also, his most injudicious *defalcations* of the text, Acts 23, 9. where θεωρουμένων is dropped; though required by the sense, and by Acts, 5, 39. And by a still more unwarrantable license, Col. 2, 2. και πατρός και εν χριστ are all excluded; leaving, εν ω to refer to "GOD THE FATHER;" whereas it plainly relates to the *Son*, JESUS CHRIST, "IN WHOM are deposited all the treasures of *revealed knowledge.*"

Such is the pruriency of *Editorial Criticism*, or rather *Hyper-Criticism*.

the first, to arrest their attention: most justly therefore does Peter stile "*the Prophetic Argument*"—"FIRMER."—

"Knowing this, primarily, that every prophecy of Scripture (*πασα προφητια γραφη*) is not made of private interpretation; (for prophecy was not at any time uttered by human volition) but Holy men of God spake, impelled by a Holy spirit." 2 Pet. 1, 16—21.

And so THE APOSTLES declared before the Jewish Council.—*We CANNOT BUT SPEAK what we have seen and heard.* Acts, 4, 20.

We are not bound therefore to suppose, that the polite and elegant Epistle to *Philemon*, respecting a private transaction, was inspired; or the *Genealogies* of *Matthew's* and *Luke's* Gospels, or those of the *Patriarchs* and *Jews*, represented as *historical records*, were inspired.—The inspired parts are usually marked. *Thus saith THE LORD, &c. I say unto you, &c.*

Nor was inspiration necessary to attest facts.—The language of the witnesses of the *Resurrection* was:—"What was from first, what we have heard, what we have seen with our eyes, what we have viewed, and our hands have handled, respecting THE ORACLE OF THE LIFE (for THE LIFE was made manifest, &c. and appeared to us)

what we have *seen* and *heard*, declare **WE** unto you."—
John, 1, 1.

It was necessary however, to teach *doctrines*, new and mysterious doctrines, beyond the power of illiterate *Galileans*, either to comprehend or to communicate. **THE HOLY SPIRIT** therefore was promised, to bring to their remembrance whatsoever **OUR LORD** had *said* to them during the course of his mission; to guide them into all *the truth* of the Christian dispensation; and to confer the gifts of *Tongues* and other miraculous powers, and graces. And accordingly the Apostles appeal to the *double* evidence: "And *we* are his (**GODS**) witnesses of these *facts* (*oracularly* foretold); and so is also **THE HOLY GHOST**, (by his visible gifts) whom **GOD** hath given to those that obey Him." Acts, 5, 30. teaching, in all the known languages, the *wondrous dispensations* of **GOD**." Acts, 2, 11.

Indeed when it became necessary, to employ a **MIGHTY PHILOSOPHER**, to combat the *Schools* of **ALEXANDRIA**, **ATHENS**, and **ROME**; the grand **FACTS** of "**THE RESURRECTION**," and **TRANSCENDENT EXALTATION**," of "**JESUS OF NAZARETH THE CRUCIFIED**," were *vouched* to him, by the *personal* appearance of **CHRIST HIMSELF**.

In all this surely, there is nothing extravagant, nothing enthusiastic, nothing inconsistent with the tenor of Scripture and the soberest reason.

P. 281.

Indignabundus—negotium, &c.

“ Filled with indignation, he gave orders to the *Ædiles*, not to suffer any members in future, to sit in the House, unless they laid aside the *Lacerna* (*Surtout*) and wore the *Toga* (or Roman *full-dress*.)” *Augustus* was too profound a politician, not to see the wisdom of adhering strictly to *characteristic* propriety of dress.—N. B. what would he say to an *Irish* Senate ?

P. 283.

Ev συναρμωγῃ, &c.

“ In inseparable connexion, according to the best logic.”

P. 284.

O. Fortunati, quorum, &c.

“ O *Fortunate Citizens*, whose *pious Temples* rise !
Says *Æneas*, gazing at the *Steeple*s of the *City*.”
N. B.—What would *Æneas* say in *IRELAND* !!!

P. 286.

Carbonem pro Thesauro,

“ *Charcoal for Treasure.*”

Bacchum in remotis, &c.

“ *Bacchus*

"*Bacchus on the distant rocks*"—here in THE HOUSE
—"I saw."

Oceano libemus,

"Let's make libations to the Ocean"—*More Germanico.* The Germans deliberated on public measures when *drunk*, but never decided until *sober*.

P. 287.

Privatis majora focus.

"Too costly for *private* Kitchens."

P. 288.

Fame rabidus, &c.

"With hunger ravenous op'd his *triple* Jaws,"

Ter si refurgat, &c.

"*Thrice* should he rise, *thrice* shall he fall :

Excised (cut down) by my *Myrmidons*."

Coactor, "collector of the *triple* Tax,"

Integris opibus, &c.

"With fortune *entire*, I lived in nowise fuller,

Than now, since 'tis *excised*."

Excisa vitam, &c.

"To prolong life, by *excising* Troy."

N. B. This string of *puns*, on a most important and salutary *political* expedient, of the *greatest* *Financier* on Earth, to raise the *war supply*, in the course of the year; borders on levity, rather unbecoming the dignity of the
Satirist's

Satirist's Muse.—Surely he cannot wish to make a measure ridiculous, which has exhibited the astonishing resources of GREAT BRITAIN, and *Spirit of Patriotism*, worthy of her proud superiority of NATIONAL CHARACTER; in the midst of the most expensive and tremendous warfare, in defence not only of BRITISH RELIGION and BRITISH FREEDOM—but of the RIGHTS and LIBERTIES OF MANKIND, against the COMMON ENEMY.—Surely on recollection, He will be the foremost himself, to blush for such;—The next quotation assumes his native tone and manner :

P. 293.

Λογὴ προσηλιχὴ, &c.

AN EXHORTATORY DISCOURSE TO THE GREEKS.

Ταῦτα ὑμῶν τῆς, &c.

“ These are the *symbols* of your voluptuousness !

These, your insulting *theologies* !

These the instructions of your fornicating *Gods* !

Your *Fawns* and your naked *Nymphs* !

And contests of *Buffoons* !—exposed in your Scriptures :

Your ears are defiled ; your eyes incontinent ;

Your looks adulterous, ye debasers of manhood :

Devoting to disgrace the first fruits of the

Divine part of your frame.”

N. B.

N. B.—How exactly does this accord with *Paul's* picturesque description of the degradation of the *Heathen World* in his time, Rom. i, 22—32. And with *Moses's* description of the abominations of the *Egyptians* and *Canaanites*, Levit. 18. above 1500 years before! demonstrating that *corrupt religion* and *vitious morals* are inseparably connected, in all ages and in all parts of the Globe,

To Heaven-born *Christianity*, God's last and best gift to mankind—we may well apply *Cicero's* Eulogium on *Logic*, or the *Art of reasoning*—so little understood in this *Age of Reason*!

Omnia quæ sunt conclusa NUNC Artibus, dispersa QUONDAM et dissipata fuerunt, donec adhibita hæc ars est, quæ res dissolutas divulsasque conglutinet, et RATIONE QUADAM constringeret.

“ All the *present* conclusions of *Philosophy* and *Religion*, were *formerly* dispersed and scattered, until this divine *Science* was applied; which cemented together those (*sage* conclusions, &c.) when dissolved and rent asunder (*by false reasoning*) and by some *POTENT REASON* bound them strialy together.” See *MILTON's artis Logicæ plenior-Institutio, ad Petri Rami Methodum concinnata.*

Lond. 12mo, 1672: *Præfatio.*

P. 294.

ΑΛΛΟ ΤΕ ΜΟΙ ΕΥΔΕΙΝ, &c.

“ Another circumstance, wanting to complete the character of *the man*, is not unimportant, I think. He was always able to express the emotions of his soul, with a *commanding dignity*; for whosoever in his demeanor, disregards decorum, well deserves to be counted a *libertine*, by those who chance to meet him in company. For to such, *no path of transgression is inaccessible*: while, by *constantly exposing his effrontery*, (αγλαδισαν αει το μετωπον) he most easily, and without any trouble, slides into the foulest excesses.” For, according to the *Satirist's* admirable and awakening observation:

“ Whoever *wholly* give themselves up to LUST,
“ Will soon find it to be the *least* fault, they are
“ guilty of.”

Imus, imus præcipites!

“ We *libertines*, are going!
Going headlong to destruction.”

And why?—*Humo affigunt divinæ particulam auræ.*

“ They fasten to *the Earth*, their particle
Of the *Divine Spirit*.”

How awfully is this expressed, and by JESUS CHRIST himself in his epilogue to the *Revelations*.

“ He

“ He that is *unjust*, let him be unjust still.

“ And he that is *filthy* let him be *filthy* still !”

But to animate *virtuous* aspirants :

“ He that is *righteous*, let him be righteous still,

And he that is *holy*, let him be holy still.”

I address this to the “ *Epicuri de grege porcum.*”

A *swinish* herd—“ a *swinish* multitude.”

“ Rushing violently down the steep,”

And perishing in the ABYSS !!!”

P. 295.

Transiat in exemplum.

“ Let it pass into a precedent.”

P. 297.

Pessimum genus inimicorum Laudantes.

“ The worst sort of enemies,—FLATTERERS.”

N. B. Which say to the SEERS, see not,

And to the PROPHETS, prophesy not unto us,

Right things, speak unto us *smooth* things

Isa. 30, 10.

I am

"I am against PROPHETS, saith the LORD,
That *smooth* their tongues."— Jer. 23, 31.

P. 299.

Ut vellem his, &c.

"Would to Heaven, that he had rather to these *trifles*,
Devoted that whole reign of *cruelty*!"

P. 300.

Scurra degrundit prior.

"Foremost *grunts* the SCOFFER."

P. 301.

Περὶ σσως ἐρμαιομένη.

"Furiously enraged."

P. 302.

Ἡ γλῶσσα πῦρ, &c.

"THE TONGUE is a firebrand; *the varnisher of*
injustice;

Setting on fire, the *wheel* of human life,

And set on fire itself by *Hell*!

An ungovernable pest, fraught with deadly venom."

Jam. 3, 6.

N. B. ὁ κοσμητὴς τῆς ἀδικίας; is justly and elegantly rendered
"the *varnisher of injustice*," by WAKEFIELD—but he
should

should have acknowledged his obligations, in this and numberless instances, to that mine of erudition, WETSTEIN's *Greek Testament*. 2 Vols 4to. from which he has pilfered, and given *untranslated*,—in the present *ostentatious* fashion, and as a cloak for *ignorance*, or *crude and indigested common place*, (THE SATIRIST always excepted) the following most apposite passage, *Euripid*, *Ion*. 850.

Οἱ μὲν κακὺν γὰρ ἀνδρᾶς ὡς αἱ σὺν
 'Οἱ συντιθέντες τοδὶκ εἰτα μηχαναί;
 Κοσμοῦσι!

“WOE IS ME! how I always abhor those *malignants*,
 Who compose *injustice*, and then, with glosses
Varnish!”

And I shall add another and no less apposite quotation from *Wetstein*, which he ought to have adduced and translated.

Πρὸς καλὴν ὑπόθεσιν καὶ δίκαιαν ἀγωνίᾳ ζομενοὶ λόγῳ,
 Καὶ φαυλοτέρα κοσμεῖται δυναμένων πραγμάτων.

“For purpose fair and *just* in shew, contending
 With an eloquence, able to *varnish* even the worst
 measures.” *Plut. Gracchi.*

How admirably is this expressed in the language of
 MILTON:

—————HIS TONGUE,
 Dropt Manna, and could make the worse appear

The

The better reason, to perplex and dash

Maturest Counsels !

If we proceed to the sequel :—

Τὸν τροχὸν τῆς γενέσεως. “ *The wheel of human life,*”

Is not the *chariot wheel*, at the olympic games, as

In *Wakefield's* school-boy quotation :

—*metaque fervidis*

Evitata rotis.—

But

Τροχὸν ἄρματος γὰρ δία,

Βίον τρέχει κολισθεῖς.

“ For like a chariot wheel,

Human life runs rolling.”

Anacr.

But is apt to take fire, by *too rapid* a motion :

Talis lege Deum clivoso tramite vitæ,

Per varios præceps casus rota volvitur ævi.

“ Thus, by THE LAW OF GOD, down the steep path
of life,

Through various chances, *rapid rolls*

The wheel of every age.”

Silius, VI. 120.

P. 303.

Ἀρρωστῶν ἢ τῆς ψυχῆς &c.

“ Striving for his own life, and the return of his
Friends ;

But even so, he could not *keep* his friends,

However eager :”

EST

Επει Τροίης ἔσθον &c.

“ Because he *destroyed* the Sacred City of TROY!!”

Imprudens liqui, &c.

“ Imprudently, I left my *native* home.”

Mutemus clypeos, &c.

“ Let us exchange *Shields*, and put on the *Enemies*
Uniform.”

N. B.—A most pernicious *warfare*, too frequent in
this Age and Country—of *servile* imitation!

P. 304.

Μετα σοφιστικῶς, &c.

“ Very *sophistically* and *insolently.*”

Αὐτῇ μοίρᾳ, &c.

“ Formed by Nature of an *unassuming* disposition,
A CELESTIAL BEING given thence to us here, for
imitation.”

N. B.—How admirably does this apply to HIM, who
was *meek* and *lowly* of Heart,”—yet who said—

“ Learn of ME—and ye shall find *rest* to your Souls,
For my *yoke* is easy, and my *burden*, light.”

Apud Graciam, &c.

“ Greece always wished to be at the head of *Eloquence*;
Athens especially, that inventress of all sorts of Learning,”
in which the utmost *Power* of *Oratory* was both invented
and brought to perfection.

Epilogos

Epilogos ILLI, &c.

“ The usage of the City precluded *Him* (DEMOSTHENES) from *perorations*”—or appeals to the *passions*.

Non licebat Athenis, &c.

“ It was not lawful at ATHENS, to move the passions, nor even to use a peroration,”—(or parting address.)

Et ανδραπεδων, &c.

“ If this were a City of *Slaves*, and not of *Freemen*, ATHENIANS ! entitled to govern others, ye could not bear the insults which this *Fellow* has offered in the Court, roaring in the Assemblies, on the Hustings; calling his betters and better born, slaves and base-born !”

P. 308.

Ille se jactet in Aula, &c.

“ Let that blustering *Æolus* storm in the *Hall*.”

P. 309.

Proh dolor, &c.

“ Oh grievous !—To whom *now* will the Empire
Of the *Main*, and formidable *Trident*,
Be allotted !”

Quis belle insigne, &c.

“ Whose temples are adorned, with a Naval crown,

Of

Of war, proud Trophy !”

ΜΕΤΑΓΑΙΝΩΜΕΝ ΕΥΤΕΛΟΝ.

“ LET US EMIGRATE FROM HENCE !”

N. B.—The usual rendering, “ *Let us depart hence*,” by no means conveys the elegant and affecting imagery of the original:—when the *Guardian Angels*, in the inmost sanctuary—who covered *the Ark of the Covenant* with their wings, slowly and reluctantly took their flight—for the last time,

But cast one longing, lingering look behind; like *Emigrants* indeed, forced to depart by the horrors of war and desolation :

And when the *SHEKINAH* or *DIVINE GLORY*, that occupied *the mercy seat* over the *Ark*—finally departed, repeating once more, in the language of Prophecy. *Hosea*.

“ How shall I give thee up, *Ephraim* !

How shall I deliver thee up, *Israel* !

How shall I make thee as *Admah* !

How shall I blast thee, as *Zeboim* !

My heart is turned upside down,

And my bowels are moved.”

N. B. *Admah* and *Zeboim*, were destroyed by thunderbolts, along with *Sodom* and *Gomorrhah*; and covered by the *Dead Sea*; for their enormous wickedness.

“ O ISRAEL

“ O ISRAEL, *thou hast destroyed thyself!*—

But in me, is thy help.”——

And can we read “ without inward emotion, and without a *kindred* horror,”—the following imperfect rendering of a passage, which in the original—harrows up the Soul? It is the *sack* of *Jerusalem*, as described by an eye witness, *Josephus*:

“ While THE TEMPLE was burning, the Sack of *that Quarter* began. And the slaughter of those whom the Soldiers found, was immense. *There was no pity shewn to age, no respect to dignity, but young and old*, the profane vulgar, and the sacred priesthood, were put to death alike. And the battle involved and invaded every fort, confounding the suppliants with the defendants: and the crackling of the widely spreading flames, resounded along with the groans of the falling. And by reason of the height of the mount, and the greatness of the flaming pile, you would have thought, that the *whole City* was on fire; and nothing can be conceived grander nor more terrible than that noise: for there was a shouting of the Roman Ranks coming to close engagement, and a cry of the seditious, hemmed in by fire and sword. And the people who were left in *the upper City*, turned with dismay towards the enemy and groaned at the catastrophe. While the cry of the multitude in the *lower City*, conspired with those on the mount.

L

And

And now, many of those that were famishing with hunger, and their lips closed, when they saw the *Temple on fire*, recovered full strength, for wailings and moans. These, again, were echoed from the suburbs, and the surrounding mountains, making the impression still deeper on the mind; while the havoc increased the horror of the tumult. You would have thought that the Temple mount was burnt up from the very roots, it was so loaded with fire throughout. And yet, the blood was still more abundant than the fire; and the slaughtered, more than the slayers. For the ground was no where clear of the dead; and the Soldiers mounting on heaps of carcases, rushed on the fugitives, flying in every direction."

What a lively and heart-rending comment is this, on the wonderful Text of the *Sacred Historian* MOSES, minutely predicting the *Roman* invasion, captivity and desolation, in the 28th Chapter of *Deuteronomy* from verse 49 to the end:

"The Lord shall bring upon thee, a *Nation* from afar; from the end of the Earth; like as the *Eagle* flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance; which shall shew no respect to the old, nor pity to the young, &c."

"The following passage, from the Great Historian *Josephus*," (as the *Satirist* most justly styles him p. 349.)

On

On the *inattention* and *ignorance* of man in regard to the divine predictions is remarkable"—and deserves to be introduced here.

ΤΑΥΤΑ ΜΟΙ ΙΜΑΝΟΣ, &c.

" These [*completions* of prophecy] have I recorded, as sufficiently able themselves to explain the nature of THE DEITY to the ignorant; that it is various and manifold; and that all thing happen in season, in order, foretelling also, things to come: and especially the *ignorance* and *unbelief* of mankind, whereby they are accustomed to foresee nothing of what will happen; whence they are betrayed into calamities, when off their guard; [tamely surrendering,] as if the attempt to extricate themselves, was *impracticable* on their parts."

And what shall we say to French *Philosophism*, German *Illuminism* and English *Unitarianism*, who can descry no *inspiration* in all this:—though the *Romans* are here so characteristically described, *many centuries* before they existed as a nation!!!—Well may the venerable *Historian*—who conversed with THE GOD OF ISRAEL face to face, as a man with his friend,"—exclaim—in these degenerate days—WHO IS ON MY SIDE?—But BLESSED BE GOD, some *chosen Levites*, still are left, to rally round him, and unsheath their swords,—right able and willing to punish his *Traducers*.—And they *will* punish those,

“that are *unworthy* to read Him”—much less, to *translate*.

P. 310.

‘Οὗτω μεγάλοι οἱ λόγοι, &c.

“The expressions are so grand, and the conceptions of such overpowering weight; the whole, forming a dramatic and agonizing subject.”

P. 312.

Ecce iterum Crispinus, &c.

“Lo *Crispinus* again brought on the stage:”

Et est mihi sæpe, &c.

“And I must often bring him to account,
A monster, redeemed by not a single virtue,
From punishment.”

P. 317.

Sic tu triviis, &c.

“Such, thou blockhead, was thy *rambling* in the
Streets.”

P. 319.

Dat operam, &c.

“He does his endeavour *to be mad with reason*.”

P. 321.

P. 321.

ἐξομῶν δὲ τὴν, &c.

“ We shall have grounds whereby to distinguish *this man* from the other *animals*, and will be enabled to fift him thoroughly.”

P. 328.

PAN *etiam* Arcadia.

“ Even *Pan*, in his own judgment, might allow,”

“ That he is conquered in *Arcadia*.”

P. 328.

Tantumne rem tam negligenter:

“ Could he execute so great a work so carelessly.”

P. 332.

Nobis non licet, &c.

“ We who cultivate the *severer* muses,

Are not allowed to be so *plain* (or downright).”

P. 333.

Ergo omnis *Hetruria*, &c.

“ Then all *Hetruria* rose, impelled by *just* rage,

And

And demand their King for punishment,
Threatening instant War."

N. B.—The following judicious critique of *Jortin*, is worthy of notice :

" The *Hetruscans* tired out with the repeated Tyrannies of *Mezentius*, had driven that Monarch from his Throne, and reduced him to implore the protection of *Turnus*. UNSATISFIED WITH FREEDOM, the *Hetruscans* called loudly for REVENGE.—The conduct of *Æneas* may in point of JUSTICE seem doubtful to many, and not easily reconcileable with his character, for *justice* and *piety*."

Rex erat *Æneas*, nobis quo *justior* alter,
Nec *pietate* fuit, nec *bello* major & armis.

Æn. l. 158.

" The sentiments of *the Poet* cannot appear equivocal to any one."—He *detested*, though he flattered *Augustus*; and that too, with the most disgustingly *impious* and *unphilosophical* adulation. Hear him in the first and best of his *Pastorals*, (and also, *Geor.* l. 24, and III, 16. and IV, 562.)

T. O *Melibæes*, *Deus* nobis hæc otia fecit !
Namque erit ille mihi semper *Deus*. Illius *aram*,
Sæpe tener nostris ab ovilibus imbuet agnus.—

M. Sed

M. Sed tamen ille *Deus*, qui fit, da *Tityre* nobis?—

T. —illum—*juvenem*, *Melibœe*; quotannis

Bis senos cui nostra dies altaria fumant.

Hic mihi responsum, primus dedit ille petenti,

Pascite ut ante Boves, pueri: submittite tauros.

T. O my Friend, a *God* for us created this repose,

For *that*, shall always be to me a *God*. His altar,

Oft shall stain, a tender lamb from our sheepfolds.—

M. But prithee, *Tityrus*, who is *that God*?—

T. *That youth*, my friend; for whom *twelve* days
each year, our altars shall smoke.

Here, *that (God)* first gave to my petition,

A response; “ *Children feed as before your herds,*

Yoke your Oxen.”

Here, I will transcribe, for the benefit of such of my readers, as cannot purchase the *Hot press'd* Edition of *that* Bookwright *Heyne*,—*that* disgrace of the *English* prefs.—

HEYNE'S NOTE.

6. *Deus*, Cæsar Octavianus, *Deus* ipsi beneficiis.

Per *otia* intelligit securitatem inter tantas turbas & tumultus bellicos.

7. Observa poeticam orationem, pro, *ei sacrificabo!!*

Solemne tamen; ut apud Theoc. Epigr. l. 5. !!!

8. *Ab*

8. *Ab ovilibus*—Gregibus, Burm.

43. *Hic*—Hac in urbe illum juvenem Cæsarem
Octavianum vidi, cui *menstruis* sacris litare
Soleo. v. *Cerda*.

The *solemn trifling*, of these Jejunè notes, (which I disdain to translate) is ridiculous. But the following, is detestable—on *submitte tauros*—which, *Servius*, concisely and judiciously explains, by *arate, Plow*.—" *Submittere*, est alere ad gregem supplendam; nam subjunguntur reliquis & aggregantur, quibus grex suppletur. Ge. III. 73, 159. v. Burm. h. l. Gesn. in Thes. Alii interpp. aliter. *Submittere* est mittere in alterius locum, supplere; dubitandum plane non est. Sed annon dictum esse possit pro *admittere*, hoc dubitari potest. Quanquam enim hoc sensu *scœmina* submittitur, non *Taurus* bovi; ut *submittere equas*. Pallad. Mart. 13, 6. *Submittendæ tauris vaccæ*, idem Jul. 4, 1. *in sæturam submitti possunt vaccæ*, ibid. Nemesianus tamen dixit Cyneg. 114. *Huic* (cani feminae) *parilem submitte marem*. Et Theocritus IX, 3. eadem formâ uti videtur. Alio sensu, ut sit *vitulos uberibus matrum admoveere*, dixit Theocritus, tum I, 1. tum IV, 4. *ο φρουαι τα μοσχια*."

So much obscenity and false criticism as is here raked together, cannot easily be matched—and I think I have given THE SATIRIST a German Rowland, for his English Oliver. And illustrated his just but too gentle strictures
on

on this German *Professor*—whose German Latin, in the following passages, I *submit* to Him, and the old *Eton* boys—whether it may not be properly rendered :

Submittere—*mittere in alterius locum*—"To hoist on another boy's back,"—and τα μασχια, *vitulos*—"Moon Calves,"—*cui mensstruis sacris litare soleo*—"such as I offer in my *monthly* lucubrations,——at the *Leippic* Fair."

He, and all the commentators, (as far as I have seen) have omitted the best explanation of the important word *Deus*, so blasphemed in this place, and furnished by *Virgil* himself elsewhere, *Æn.* 9, 184.

—*Diine* hunc ardorem mentibus addunt,

—An sua cuique *Deus* fit dira cupido?

"Do the *Demons* infuse this Spirit into our minds?

Or becomes his *ruling passion*, the *God* of each?"

Affording an admirable comment on *Paul's* energetic imagery, and awakening description of sensualists:

"Whose *God* is their belly;

Who glory in their shame;

Whose end, is perdition;

"Who *mind* earthly things."

And he expressly stiles *Satan*, 2 Cor. 4, 4.—'o θεος το
αιμης του. "The *God* of this Age,"—i. e. THE AGE OF
REASON,

REASON, as it is truly but unwittingly stiled by *Paine*, to be succeeded by THE AGE OF FAITH, at our Lord's second and glorious appearance, *Matt.* 23, 39, & 24, 24. The Devil, by divine permission, for the trial of our Faith, being permitted to exercise a formidable sway therein: for the radical meaning of the word, is *power*, or *sufficiency*, attributed primarily to the LORD GOD OMNIPOTENT—the “BLESSED AND ONLY POTENTATE,”—and secondarily, to *subordinate Beings*; both good and bad. Even “those who sit—like the odious *Augustus*——“ in “*Satan's Seat*.” The root of *Dii* is Δις—Δι—ος, *Dis—Di-tis* (from the Hebrew *Di* signifying *sufficiency*, which enters into the composition of the divine epithet *S ad DI*. literally, “*whose is sufficiency, or Almighty,*”) and which it is remarkable, was attributed by the Greeks, to their *JOVE* or the *Æther*; and by the Latins to their *PLUTO*, by a still more lamentable degradation of the *Patriarchal Religion*.

Hence the Epicurean *Horace*—to express *the supreme*, in the *Latin Tongue*, was forced to use the compound *Dis-piter*, or *Dius-piter*—(unskilfully printed by all the Editors, *Diespiter*, quasi *diei pater*—(contrary to their own analogy of *Marspiter*, signifying *Mars* himself) in order to distinguish him from *Pluto*.

But the Latin *Deus*, is derived from the Doric Διὺς, pronounced *zhu*; and that again, from the *Phœnician* *lerna*, as they pronounced

pronounced the most Holy name of GOD among the Jews, יְהוָה, (whose original pronunciation is long since lost, through the superstitious veneration of the Jews—commonly founded, *Jehovah*.) In more ancient times, it was pronounced יאֵהוּ, i. e. יאֵהוּהוּ, as we learn from the famous *Clarian* Oracle, preserved by *Macrobius*, and thence by contraction, יֵהוּ,——which we find retained in the Orgies of *Bacchus*—*Iw Bac̃the*—or *Io Bacche*.——And it enters the composition of the Latin *Iu-piter*, as is evident from the oblique cases, *Io-vis*, *Io-vi* &c.—and indeed the nominative anciently was *Jovis*. And this will lead to an essential emendation of a line of *Virgil*; which all the Editors have disgraced by two unmeaning interjections. O! O!—Æn. 10, 18. *Io-pater*, *Io*, *Divumque* *Hominumque aterna potestas*.

In the present instance *Virgil*, (and he was an excellent antiquarian) has finely expressed the radical signification of יֵהוּ by “*æterna*,” and the radical signification of אֵהוּהוּ, by “*Potestas*.” And given us the original composition of *Iupiter* in “*Io-pater*.”

P. 334.

Ense velut stricto, &c.

“As with drawn sword, *Lucilius* furious raged.”

P. 335.

P. 335.

Nos genera degustamus, &c.

“ Our Review is *general*, we sift not Libraries.”

ΑΥ, ὁ παῖς, &c.

“ The child thrunk backwards on his deep zoned Nurse’s bosom, whining.”

Τρις μὲν ὀρεῖται ἄνθρ, &c.

“ *Thrice* he stretched forth his hands to go,
But the *fourth* essay, he reached his end”—
—The *Booksellers*, Shop.

P. 338.

His armis, &c.

“ By these arms, was he protected, even in that
Revolutionary Court.”

P. 342.

Nolumus leges Angliæ mutari.

“ WE WILL NOT THAT THE LAWS OF ENGLAND
BE CHANGED.”

N. B.—This was the wise, spirited and unanimous answer of the *Barons* in Henry III’s reign, resisting an insidious attempt of the *Pope*, to introduce the *Canon Law* into England, legalizing *Bastardy*; a bait which it was hoped, the licentious *Barons* would have bit at, in order

to

to entitle their spurious offspring to inheritance; in an age when the conqueror, frequently in his rescripts, signed himself *Gulielmus Bastardus*.—But however incorrect their *own* practice, the Barons had still virtue enough left, *not to sanction vice and profligacy, by Act of Parliament.*

P. 343.

Sunt lachrymæ rerum, &c.

“ These are tears for *the public*, and *mortality* touches the mind.”

P. 345.

Πολλὰ καὶ συνεχῶν, &c.

See before, p. 222.

P. 349.

Ταῦτα μὲν Ἰωάννης, &c.

See before, p. 309.

P. 350.

Ἀνδρῶπι τυ θεῷ, &c.

“ Thou man of God, faithful attendant and minister of the mysteries of God, thou man of spiritual desires, I call thee *a pillar and a bulwark of the Church*, supporting
the

the word of life, an establiſher of Faith, a conveyer of the Spirit."

P. 351.

Æacide ſmiles, &c.

"Achilles like, they graſp immortal arms."

P. 352.

ὁ θαυμάς Ἀριſτοτέλης.

"The wonderful *Ariſtotle*."

Τὸν τῶν ἀſτρῶν χορὸν, &c.

"The chorus of the Stars, even the great Sun himſelf,

Conſiſts not of *Fire*."

Πῦρ τε τῶν, &c.

"A fire in its nature allied to that of the Stars."

P. 354.

Μυſῶν ἱερὴ δῶσις.

"Such is the ſacred gift of the muſes."

P. 356.

Ἡ μάλα λυγρὴ, &c.

"Alas you will hear moſt mournful news,
Would to Heaven, it had not come to paſs !
ACHILLES lies dead."

Τὸν μὲν ὄντα, &c.

“ Him, not even in death *the Muses* left,
But near his pile, the Heliconian Maids
A monument erected; and poured thereon,
Full many a famous dirge. Thus decreed
THE IMMORTALS, to give *the illustrious and the good*,
Even expiring, to *the Hymns of Goddesses*.”

P. 357.

DIIS DILECTE SENEX, &c.

DEAR TO THE GODS, OLD MAN, thee, indulgent
Jove,

“ When born, thee Phœbus too, and Mercury,
Surely with mellow light illumed, for none
But THE POET, *even from his birth, dear to the Gods*
Above, can e'er be eminently great. Hence,
Thou enjoyest a green old age, still in its bloom,
Slow withering; still retainest, the leafy honours of
thy brow;

A vigorous genius still, mature yet pointed wit!

Thee, therefore, now, right venerable Sir,
In Clio's and great Phœbus name, I hail,
Through ages yet unborn!”

P. 360.

OCTAVIUS OPTIMUS.

N. B.—I honour the Author for the ardour of his
Friendship directed towards a worthy object.—

And I too, had A FRIEND—a friend indeed—and
“with sorrow, that *now* he must neither be understood
nor named,”—my dear, departed FELIX!

The Tutor and the Mentor of my youth,

A medicine of my life, another self

Uniting

To the most brilliant and cultivated *Talents*,

The noblest virtues of the *Heart*;

In the spirit and power of ELIJAH.

He is gone before—I caught his falling mantle—

We shall meet again never to part—

(I trust, with trembling hope.)

At the Resurrection of the *Just*.—

CARE VALE! ingenio præstans pietate, pudore,

Et *plusquam patris* nomine care, vale!

Care FELIX vale!—At veniet felicius ævum,

Quando iterum tecum, (sim modo dignus) ero.

Care redi, lætâ tum dicam voce Fraternos

Eja age in amplexus, care FELIX, redi!

P. 362.

P. 362.

ΑΦ' ΕΑΥΤΟΥ ΜΕΤΑΒΑΙΝΕΙ, &c.

“ From *himself* he *migrates*, holding (in view) the end of his voyage.”

N. B. I strongly suspect that *Plotinus*, who was a cotemporary and admirer of *Origen*—borrowed this sentiment from “ more than *Plato*.” John, 5, 24.

ΑΜΗΝ, ΑΜΗΝ ΛΕΓΩ ὙΜΙΝ, ὅτι ὅτον λόγον με
ἀκούω, καὶ πιστεύω τῷ Παρυσαντὶ με,
ἔχει ζωὴν αἰώνιον, καὶ εἰς κρίσιν
οὐκ ἔρχεται, ἀλλὰ μεταβέβηκεν ἐκ τοῦ
θανάτου εἰς τὴν ζωὴν.

“ Verily verily I say unto you ; he that heareth my discourse, and believeth in HIM that sent me, *holdeth* life eternal ; and is not destined to come to (*general*) judgment ; but hath already *migrated* from death to life.”

And this conjecture is supported by the following admirable comment, in continuation :

P. 363.

Οὕτω θεῶν καὶ ἀνθρώπων, &c.

“ Such is the life of *Gods* and *Godlike* men, in bliss : exchange of *joys*, far different from those here ; a life,

M

not

not relishing the *gratifications* of those here; a flight of, *single to single*.——See some strictures on *Plotinus*, and this passage. RIVAL TRANSLATIONS.

P. 369.

ΣΥΝΕΡΧΟΜΕΝΩΝ ΝΕΦΕΩΝ, &c.

“ With rumbling roar of *clouds* encountering, and
Thundering, deed toned stormy *Echo* resounds.”

N. B. Alas ! how descriptive are those *sonorous* lines, (terrible in the original) of the fate of IRELAND when these lines were penned (September, 1798,) amidst the din of Arms, and the groans of my frantic and infuriated Countrymen—infligated by *fiends* in *human* form, and *Gallie* figure, to mutual destruction, and rushing headlong into the abyss which they are hollowing with their own hands !!!

Still let us indulge the fond hope, that the *generous* exertions of *British* and *Irish* WORTHIES—will still, we humbly trust,—put off the evil day—and prove a shield. And for MYSELF, now discharging a difficult, a delicate, and a perilous task——“ *to open the eyes of those that sit in darkness and the shadow of death; to guide their feet into the way of peace,*”——may I venture, without presumption, to breathe forth the wish of the *Pious* and the
Patriotic.

Patriotic NEHEMIAH—the *Re-founder* and, what was more glorious, the *Reformer* of *Jewish Polity* both *Civil* and *Ecclesiastical* :

*Remember me, O my God, concerning this ;—
And spare me, according to the greatness of thy mercy :—
Remember me, O my God, for good.*

I have only to lament my insufficiency for the adequate discharge of so various and difficult a task, solitary and unsupported, without assistance or co-operation, of any kind, to cheer my tottering steps, though striving and struggling against the pressure of various lets and hindrances : —

*To intermit no watch,
AGAINST THE WAKEFUL FOE, and wide abroad,
Through all the coasts of dark destruction, SEEK
DELIVERANCE FOR US ALL !”*

P. 380.

Non hoc ista, &c.

“ The present time, calls not for such *unworthy (ista)* Exhibitions.”

P. 381.

Non ante revellar, &c.

——“ I will not be torn away,

M 2

Before

Before I clasp, THEE BREATHLESS ROME,
 And thy name invoke, thy fitting shade pursue—
 O LIBERTY!"——

N. B. I have now, GOD BE THANKED, brought these *Translations* to a close, not knowing whether I might not myself "*be torn away*" before they could be finished.—The awful pressure of the times, and the sharp spur of the occasion, must also plead my excuse, for the uncommon variety and extent of the *multifarious* subjects glanced over, with hasty, but not heedless eye, in the *Nota Benes*; several of the most excursive of which certainly should not have been *obtruded* here, could they hope to have been deferred "*to a more convenient season* of publication, which may never perhaps arrive.——Though rapidly sketched, they are by no means, crudely—they are indeed, the *registered results* of no short nor slight research, collected and concentrated, by much rumination and anxious meditation; as those, that scrutinize them most closely and critically, will find. And they are offered, with all due diffidence, not only to my LEARNED COUNTRYMEN, but to the LEARNED of GREAT BRITAIN—and to THE MOST LEARNED THROUGHOUT THE WORLD,—as involving MYSTERIES the most *stupendous*, but the most *important*, to the human race:——and for, their *honesty*, let THE GREAT SEARCHER OF HEARTS judge.

Ἄπλῃς ὁ μῦθος τῆς ἀληθείας ἐστίν.

Κ' ἢ ποικίλιον δεῖ τα ἐνδιχ' ἐρμηνευμάτων.

Ἐχει γὰρ αὐτὰ καιρὸν, ὃ δ' ἀδίκῃ λόγῳ,

Νοσῶν ἐν αὐτῷ, φαρμάκων δεῖται σοφῶν.

*" Simple by Nature is the speed of TRUTH;
Fair reasonings need no various glosses,
For they have soundness; but the unfair,
Distempered in itself, requires sophistic salves."*

EURIPIDES.

F I N I S.

ΔΕΥΤΕΡΑΙ ΦΡΟΝΤΙΔΕΣ.

SECOND THOUGHTS.

HAVING in the course of the foregoing TRANSLATIONS had occasion to inspect and review this great *Moral Satire*, THE PURSUITS OF LITERATURE, more closely and critically than usually falls to the lot of *the Profession*, whose time and attention is engrossed and distracted by too many objects crowding upon them from all quarters of the ocean of Modern Literature; it may naturally be expected, that I should deliver my sentiments on the performance in the more independent character of a *Reviewer*, both of *it* and of *the Reviewers* themselves; which, as a *Translator*, I have endeavoured to give more

B

general

general currency to, by removing the principal objection thereto,—a *mass of untranslated Quotation*.

The Author speaks rather slightly of the Profession; and certainly they have not reviewed his work *con amore*.—Still as a *learned* and in general *judicious Court of Criticism*, they are entitled to the thanks of the Public, and especially of *sequestered Students* like myself, who find in their “*little blue books*,” much useful, various and solid, and frequently novel information, condensed and concentrated into the smallest compass; and whose ever enlarging field of view, furnishes more accurate and critical information of *Manners and Opinions*, than can be procured elsewhere—they are indeed the best *Literary Almanacks of the Times*—and from which the awful and alarming and eventful *Signs of the Times*, may most accurately and authentically be collected, from their curious *Extracts* of the Publications that come under their cognizance; more faithfully, perhaps, than from their own *Decisions*, which sometimes are too strongly tinged by the spirit of their sect or party.

THE BRITISH CRITIC corps of Reviewers, shrewdly suspect *the Satirist* to be no *Etonian*, as he professes, from the obvious impolicy of narrowing the field of curious enquiry, which may lead to his being *unkennelled*; and also, from a few internal marks in his composition, known only to *Adepts* bred in that School. Nor is it likely,

likely, that he is of *Westminster*, or he would not venture to tell tales out of school on the Reverend Mr. Nares, conductor of the *British Critic*, or develope his "solemn irony," on the Old *Eton* school-boys Greek exercises.—Though home-bred myself, I am inclined to suspect, from the keenness, pungency, and home direction of his shafts, that he is rather of "*Harrow*"-school. And I am also inclined to suspect, that he has more than one *Jackall*, or Literary purveyor—from the great variety and minuteness of his *Anecdotes*, although the accuracy of some has been questioned, and the propriety of others censured.

It is plain, from his *Strictures* on the *Hierarchy*, that he is no *Ecclesiastic*, but a *Layman*, indeed—and perhaps he had better have spared *Bryant's* jest on the Order, (p. 52) as neither creditable to that veteran in Literature, nor calculated to uphold that Establishment, for which he expresses such veneration himself.

As a CITIZEN OF THE WORLD, I can by no means accede to that reflection, even in reviewing the *Traitorous* Pastoral Epistle of a Titular *Irish* Bishop—Prefixing the comment to the text—"in the natural confusion of ideas in his country." Is this liberal, or is it just?—For however admissible *Personality* may be in Legitimate Satire, and even requisite in the instances of *Huffey*, *Geddes* and *Lewis*; yet *Professional* Reflexions,

or *National* censures, are rightly excluded, as no less unfounded than illiberal. The Satirist, himself, feels a generous indignation, when *Heyne*, a German Professor, "insults *our* English Universities and Public Schools in his writings." His censure in the present case, involves two names, whom he so much admires—*Burke* and *Sheridan*—and perhaps an *Irishman*, who is no friend to *Hussey*, nor his firebrand of Rebellion, has detected some "*Confusion of ideas*," in a certain Critique on "*Paul's cloak*," or rather his "*Book-case*."

"The Satirist's short selection of books also in divinity for *Private Laymen*, (whose shortness is no small recommendation) and their order of arrangement, do not command my unqualified approbation, as a *Divine* by profession: rather indicating "zeal not according to knowledge."—Some of the list are in my mind, ineligible, as elementary books, however useful they may be to more instructed readers. The province of *Liberal Education*, is indeed one of the very first magnitude and importance, but one of the most difficult; it is that grand *National* concern, the importance of which the Satirist has so strongly expressed, in the mottos prefixed to *these Translations*, and illustrated throughout his work: but it is one, which will require the joint attention of *Statesmen*, *Philosophers* and *Divines*, to regulate. And perhaps on more careful revision and scrutiny of their *fundamental principles*, However
learned

learned or ingenious the superstructures, he will find abundant cause to retract his unconditional approbation, and unqualified recommendation of

1. SOAME JENYNS'S "*View of the Internal Evidence of CHRISTIANITY*," that last and highest branch, which crowns the whole argument from *Miracles, Prophecy*, and the *swift Propagation of the Gospel*—here rather unskilfully put at the head of the list.

2. CLARKE'S *Evidences of Natural and Revealed Religion*, and

3. PALEY'S *View of the Evidences*, &c. as ALL introducing "*New Morality, new Metaphysics, new Politics*, (and I will venture to add) *new Divinity, unawares from the contagion of the times.*"—P. L. p. 263.

The reasons upon which this assertion is founded—(neither hastily nor unadvisedly) cannot be adduced here—they are too prolix and abstruse, for a *Popular work*, as this is meant to be; but they are stated at length, in a Tract, now ready for the press, entitled an *ESSAY ON LIBERAL EDUCATION, and STANDARD BOOKS*—where the merits of these Authors are more fully appreciated; whose general merits and useful services to the cause of *Sacred Literature*, no one will more readily or cheerfully acknowledge, than their *Irish Reviewer*: and some strictures are inserted on the *Divinity and Philosophy* of those favourite Classics, *HORACE, VIRGIL, and CICERO.*

In

In that *Essay*, I have ventured to furnish in the second part, a *select Apparatus of Standard Books*, adapted to different classes of readers, from the least to the most learned; from merely *English* to *Oriental* students—the slow result of long experience in traversing the arduous and anxious walks of *Academic Lore*, and of much rumination since my retirement, and application to most of the branches connected with *Sacred Literature*.

The first list for *English* readers, (which I have presumed to offer as an *improvement* of the Satirist's) I will now submit as a specimen; for the reasons on which it is founded, referring to the *Essay* itself; should the *friends of Literature*, in THIS Country or in GREAT BRITAIN, encourage its publication, by a favourable reception of this *most important* branch of the SECOND THOUGHTS, to which they chiefly owed their rise, when the *Essay on Liberal Education*, grew too large and unwieldy for insertion.

A LIST

A LIST OF
STANDARD BOOKS.

INTRODUCTION. Bishop BUTLER's Sermon on the IGNORANCE OF MAN. *Serm. xv. Edit. 6. 1792.*

N. B. This *most knowing* Discourse, the last of the Set, and the result of the profound Enquiries of the greatest *Theologian* and *Metaphysician* perhaps, since the days of PAUL and ARISTOTLE, well deserves to be placed at the head of every SYSTEM of LIBERAL EDUCATION.

1. MEMOIRS OF SOCRATES, correctly and elegantly translated from the Greek of *Xenophon*, his favourite disciple, by *Mrs. Sarah Fielding*.

2. THE LAST CONVERSATION OF SOCRATES with his friends, lately translated from the *Phado* of *Plato*, another disciple.

3. TULLY'S OFFICES—an admired (and perhaps over-rated) compendium of Ancient Morality, from *Socrates* to *Christ*.

4. MEMOIRS

4. MEMOIRS OF JESUS CHRIST, by the FOUR EVANGELISTS—Apostles and Disciples of our Lord. N. B. By a strange omission, this is left out of most of the *elementary* courses I have seen, though confessedly the foundation of all.

5. EVIDENCES OF THE RESURRECTION—that main pillar of Christian *Faith, Hope and Charity*—from comparison of the EVANGELISTS with PAUL's masterly statement, *1 Corinth. 15* chap. after which, should be read, WEST ON THE RESURRECTION—an elegant work, fully stating the grounds of the *Conversion of the Apostles themselves*.—Luke, 22, 32, and 24, 25. John, 20, 9—29.

6. THE ACTS OF THE APOSTLES, and LORD LYTTLETON ON THE CONVERSION OF PAUL.

7. THE GENERAL EPISTLES of PETER, JAMES and JOHN; and last, as most abstruse, ~~the~~ Epistles of PAUL, to the *Corinthians, Philippians, Ephesians, Colossians, &c.*—*Romans* and *Hebrews*.—N. B. The *Revelations* are omitted as too abstruse for an *Elementary* course.

8. ROTHERHAM ON FAITH.—This is a short and elegant Treatise on *Gospel Faith*, equally free from *scholastic* or *metaphysical Subtleties*, and *Methodistic mysticism*.

9. LUDLAM'S ESSAYS—I. On *Scripture Metaphors*.
II. *Divine Justice*—III. *Divine Mercy*, and IV. *The Doctrine*

Doctrine of Satisfaction, on the principles of Bishop Butler; in whose profound writings he appears to be very conversant. Highly useful as "*Panoply*," against *Mystical* and *Unitarian Methodisms* or new modellings of Scripture. *Ephes.* 6, 11, and 4, 14. *Revel.* 2, 24.

10. POWEL'S TWELVE DISCOURSES on the *Authenticity* of the Scriptures, the *Credibility* of the Sacred Historians; on the evidence of *Miracles* and *Prophecy*, *swift Propagation* of the Gospel, &c. beginning with the *fourth* discourse of the volume. The nature and extent of *Inspiration*. xiii. and xv. *The Prodigal Son*. xiv. *The Diversity of Characters* belonging to different periods of life. xvi. *The Vices* incident to an *Academic Life*, i. and on *Public Virtue*, xvii.—Sagacious, simple and elegant.

11. BISHOP BUTLER'S SERMONS.—I. II. and III. Upon the *social Nature of Man*, and natural *Supremacy of Conscience*. VII. and X. Upon the *Character of Balaam*, and on *Self-deceit*. XI. and XII. On the *Love of our Neighbour*. XIII. and XIV. On the *Love of God*.—The most profound researches into the *Nature of Man*, as a *Moral agent*, that ever were published, out of the Bible, on which they are constructed; and the two last, the most sublime and beautiful, on the *Divine Nature and Attributes*.

12. ——— ANALOGY, OR RELATION OF RELIGION *Natural and Revealed*, to the *Constitution and Course of*
NATURE,

NATURE—a work which the more it is studied by the most learned, the more will it be admired.—“ *Whose proper force,*” as the Author himself remarks, “ *lies in the whole general analogy compared together.*” And indeed to partial and defective views of the grand SYSTEM OF THEOLOGY, disclosed in Holy Writ, embracing the *Patriarchal, Jewish and Christian* economy, may we principally attribute the Moral and Religious Errors of the Age.

13. Archbishop NEWCOME'S OBSERVATIONS ON OUR LORD'S TEACHING and MORAL CHARACTER, second Edit. 8vo. This is the best summary of the whole argument for Christianity hitherto published; and especially of the *Internal Evidence*; carefully and concisely, and for the most part, judiciously, extracted from the *Scriptures themselves*.

These few books, (though consisting of more articles,) are shorter, plainer, fuller and pleasanter, than the more learned, of the Satirist's list, here omitted; and will suffice for private Laymen, “ who have not much time or leisure for deep study,” if read with an “ *honest and good heart,*” (that primary requisite) free from prejudice or guile, and a clear, reasoning head, to enable them, with God's Help, to become, not only “ *almost Christians,*” with Beame Jenyns; but “ *altogether Christians,*” with PAUL and Butler, of the true Catholic Church. And for such pious and well-disposed English students, as may wish to “ *search the Scriptures;*” in addition to a good English Bible,

Bible, with copious *marginal* references; such as the most correct *Oxford* or *Cambridge* editions, or the *Dublin*, of 1782, furnish, I shall only recommend—one assistant, but that an host, which will supersede almost the necessity of commentators :

14. CRUDEN'S ENGLISH CONCORDANCE. — *Fourth Edition*, which, besides the best arrangement and most copious collection of Biblical words and sentences, contains a concise and judicious explanation of the principal *elementary* and *technical* terms of Scripture.

And I should humbly recommend the FOUR GOSPELS as the *Text*; and the rest of the BIBLE, as the *Comment*.—By this mode of study, the Bible will become its own, and its best expofitor; if we explain obscure and difficult texts, by *parallel* passages, that are clearer and plainer.—Strictly adhering throughout—to that *golden Canon of Criticism*, furnished by the *twentieth* article of our Church; —“ Not so, to expound one part of Scripture, that it be repugnant to another.” And 2. in difficult and momentous points, to search *every* reference from *Genesis* to *Revelations*, and back again; with “ *Labour unabashed*.”

These short directions are for *general* use; and may *safely* be followed by every sect of Christians, *Romish* or *Dissenting*, as well as those of the *Established* Church; hence it is, that both here, and in the ESSAY ON LIBERAL EDUCATION,

EDUCATION, among the books recommended as *standard*, to the more learned and most learned classes, I have studiously avoided books of *Controversy*, or Defences of the tenets of any particular Church, or Congregation of Believers—as tending rather to *separate than to unite* Christians; and, unless most cautiously and skilfully executed, calculated to make *Deists* and *Sceptics*, rather than firm and steady Believers; of which *Franklin*, the Philosopher and Statesman's *life*, lately published by himself, furnishes an instructive lesson; he having been perverted to *Deism* in his youth, as he candidly owns, by reading *Controversial* and *Metaphysical* writers—and *Answers to Deists*.—"For the arguments of the *Deists*," says he, "which were cited in order to be refuted, appeared to me much more forcible than the refutation itself."

But to proceed to the REVIEWERS.—Whatever *personal* causes of dislike, the BRITISH CRITICS may have to the Satirist's caustic wit, much to their credit, they applaud his plan in the following liberal and unqualified terms:

"The general and obvious tendency of the Poem, is to depreciate only those who abuse their talents of their learning to the dissemination of *bad taste* or *vicious principles*; and to excite a *Spirit of Patriotism*, and glorious resistance against the *Disorganizers of EUROPE*."

"We

" We think it highly important, that every writer of ability who feels that *just* detestation of *Democratical* principles, and of that monster, French or *Frenchified* Philosophy, should express it with his best energy; to check, as much as possible, the contagion of doctrines, which seduce, by *flattering all those destructive passions which most require to be repressed*. He should deliver that, to merited *contempt*, which subsists chiefly upon *false pride*."

And we are furnished with a pointed illustration of this sagacious observation, in the thanks of the present *Revolutionary Government of France*—voted to "*United Irishmen*," by National Decree, as "*having deserved well of the Human Race ! !*"—by acting as the most detestable Traitors and Parricides, and introducing *assassination, massacre, rebellion and war*—into their unhappy Native Country, of which they are the disgrace and the outcasts.

N. B. This Gallic *Rodomontade*, preceded their *disastrous* Invasions of IRELAND in August and October, 1798. —And though "*they love the Treason*," will they not now "*hate the Traitors ?*"

Much less credit do the MONTHLY REVIEWERS reflect on themselves and on their principles, by stiling "this very ingenious and learned writer," (as they acknowledge him to be)—"*a Literary alarmist*—and a [Political] *Mesmer*,"—for noticing the Titular Bishop of *Waterford's*—"*obscure Pastoral Letter*"—but which the present *Rebellion*, bursting forth

forth from his *diocese* and *district* in the very first instance, last *May*,—fully justifies the *Satirist's* description thereof—“*Darkness mixed with fire.*” Still more exceptionable, perhaps, is their unworthy palliation of the guilt of an obscene *Novel*—whose Author most deservedly incurred the lash.—“When a young SENATOR amused himself with writing a *loose Novel*,” and when an ECCLESIASTIC dares to introduce *ribaldry* into a Translation of the *Hebrew Scriptures*, and to vilify and reject the *Inspiration* of the Sacred Historians; are *such*, to be represented as “*Goblins?*” and “*our frightful Satirist*,” as a “*Ghost-seer*,” exercising “the craft and mystery of alarm,” upon these supposed phantoms of his own imagination? “as if *National* morals were at an end, public turpitude patronized by the *Law-giver*, and the worship of the *Lingam* about to be established at St. Paul’s”—“magnetising his readers, by this obvious *trick* of hyperbole, into a perpetual hysteric; and convulsing them with the *titillatory spasms* of ever-varying fears.”—Surely such *lingo*, and such sentiments, are a disgrace to their *Review*, and an insult ON THE PUBLIC; of which, the *Satirist* has evinced himself a faithful and a vigilant guardian and Physician.—“And surely, (as excellently remarked by the *Brit. Crit.*) “in describing the progress of VICE, in that pernicious effusion of youthful intemperance—“*the Monk*”—1. *It is most vicious, and always unnecessary, to give luscious and seducing descriptions of the acts pretended to be censured.* And 2. *In speaking of a SACRED BOOK, no person who*
has

has a spark of religion, or regard for it, will or can, use such expressions as evidently tend to depreciate it below the most trivial and contemptible works."

And when the MONTHLY Reviewers venture to assert, that "GERMANY has found a long awaited Rational Commentator in her EICHORN, and BRITAIN in her GEDDES," of whom, the former treats the Book of JONAH as "a pious Romance, and "the work ascribed to DANIEL, as "a popular legend,"—these main pillars of Christianity, and of the most awful signs of the times—to Gentiles, Jews and Christians—let them beware, lest they be ranked themselves, among the proselytes of German Illuminism, and English Unitarianism; and draw down the United scourges of British and Irish Hebreans; of that "Priesthood,"—the suppression of whose far from "opulent revenues," they represent as a "very Evangelical work of reform."

And perhaps a more intimate acquaintance with the sufferings of the Parochial Clergy, would induce THE SATYRIST, to wave his pun, worthy of the "*Obscurorum Virorum*."—"Qui habet unam bonam prebendam—Is bene stat."—"When a man is in possession of one good Prebend—he stands well in the world."—Edit. 8, p. 316. In IRELAND at least, it will not hold good, in these days of "trouble and of rebuke and of blasphemy."—May not this be reduced to the head of *εἰς αἰῶνα*—"idle assertion?" Matt. 12, 36. or *αἰῶν λόγος*—"idle argument." Cicero, *De fato*, § 12.

An important *desideratum* in the P. L. still remains to be supplied,—a good verbal and material *Index*, to the various lively, serious, playful and profound observations, scattered with graceful negligence, and rich profusion, throughout the *notes*, and *notes upon notes*, that illustrate this moral, but desultory Satire; which has now reached its *eighth* Edition, without any.

Although the office of an *Index-maker* is neither entertaining nor reputable among the Learned; few of whom, now-a-days, will submit to the drudgery of *analyzing* or *indexing* even their own works; to which however they are most competent, from their more intimate knowledge of their own subject, *cæteris paribus*; and the want of which is severely complained of by *Reviewers* and *Readers*; and although I never could bring myself to undergo that drudgery before, yet I will undertake it in the present instance, for the sake of the Public; since the Author himself, who could *best* have executed it, has declined the task; which he seems however to have had some thoughts of undertaking; and I am sorry he dropt it, for my own sake, as well as theirs; since he could much better have “conducted them through the *Labyrinths* of *Literature*,” by the help of his own clue, and would have saved me the trouble.

His

His apology for not *analyzing* the work;—"to what effect? and for what use? To the Learned [like you *Octavius*] it is needless or presumptuous: to others, it is superfluous," p. xxv.—reminds me of *Newton's*, for not demonstrating his new and abstruse rules of *Algebra*, in his concise ARITHMETICA UNIVERSALIS. "Demonstrationes non semper adjunxi, quoniam hæ satis faciles mihi visæ sunt; & nonnunquam absque nimis ambagibus tradi non possent."

But what might "*seem easy*" to a NEWTON, will often appear difficult to his readers; and the Satirist's *analysis* would neither have been adjudged *needless*, *superfluous* nor *presumptuous* by the best informed. *Newton's* second apology, is the only one admissible, either for Himself, or for the Satirist—"the waste of time,"—that precious time, better employed by such *sagacious* and *experimental* Philosophers, in the investigation of important and momentous *Truths*; and the detection of delusive and fascinating *Errors*: by which "the understanding and affections, may either be enlightened, invigorated, elevated and ennobled, on the one hand; or bewildered, darkened, enervated and degraded," on the other. Such keen sportsmen in Literature, often "*unkennel*," or *enlarge* noble game for their followers, which they cannot brook to hunt down themselves.—Thus, shall "*many*," inferior Scholars "*run to and fro*," upon their scents, "*and knowledge be increased*." Dan. 12. 4.

Such *master-builders in the Sciences*, were NEWTON, with COTES, PEMBERTON, MACLAURIN, SIMPSON, WARING, MASKELYNE, HERSCHELL, &c. &c. in his train on British ground; and BERNOULLI, CLAIRAUT, LA GRANGE, MAYER, LA LANDE, LA PLACE, &c. &c. on the Continent—Those grand promoters of Science to the noblest of all purposes, the glory of God, and the good of mankind. — Such — SHAKESPEARE — “NATURE’S Scribe, dipping his pen in mind,” and his learned, ingenious *black letter* dogs; POPE, and his WARBURTON, and WARTON;—LOUTH and his MICHAELIS, &c. and MICHAELIS, and his MARSH, &c.

In this *Analysis*, (drawn up in the form of an *Index*, for the ease of consulting) I have taken the same liberty as in the *Translations*, of expanding; having formerly, gone over some part of the Author’s ground, myself, alone; (and now with more alacrity, in such good company) and perhaps penetrated since, into some abstruse and unfrequented paths, that lay out of his *unprofessional* line. And for IRELAND, my Native Country—this is more requisite, than in that land of widely diffused Literature, for which he primarily wrote—where the *first Characters* throughout the world, are familiarly known. I have therefore subjoined occasionally short *notes* and *illustrations*, to the most remarkable or most notorious—*Voltaire*, *D’Alembert*, *Mirabeau*, *Peter Pindar*, *Thomas Paine*, &c. against whom my countrymen require to be warned; and
some

some noble and beautiful sentiments from *Milton*, *Dryden*, *Mason*, *Barruel*, *Robison*, &c. and even from *Peter Pindar*, as from *Robespierre*: wishing to extract *antidotes* from poisons; and to dispatch *Vice* with her own weapons.

At first I intended to have analyzed the *Dialogues* and *Translations* together; and to have given a joint Index for both. But upon second thoughts, I adopted the mode of giving them separately; in order that the *inquisitive* reader might have a bill of fare for the *second course*, by its self, as well as for the *first*. The trouble, however, of combining them, will not be great to any future *Commentator*—nor even *Index-maker*.

Amidst all the playfulness of wit, and the pungency of local satire, on *Shakespeare's black-letter dogs*,—*Gray's old Eton School-boys*,—*Gillaroo Trouts*, *Headless Snails* and *Virgin Rabbits*, *hot-pressed Editions*, &c. it is easy to descry the benevolent and patriotic intention of THE SATIRIST.—Which is, in a literary age and country luxuriously indolent, to turn *Learning* and *Genius* back again, from the fantastical and frivolous pursuits of *modish Literature*, to those solid, and manly, and rational, and sublime studies of *Sacred* and *Scientific Literature*, for which *England* was so renowned, in the golden days of *Barrow*, *Newton*, *Halley*, *Clarke*, *Butler*, *Derham*, *Hales*, &c. all (*Halley* excepted, whom *Newton* described as the most "*credulous Infidel*," he ever met) great

Divines, as well as eminent *Mathematicians* and *Philosophers*.—And to the decline of Sacred Philosophy on the *Newtonian* principles, may we attribute much of the prevailing *Hypotheses* and *Reveries*, or *fanciful systems* in *Metaphysics*, *Politics*, *Ethics* and *Theology*—sapping the solid foundations of *Reason* and *Revelation*.

And it is only by the study, co-operation, and united efforts, of “Scholars ripe and good,”—that the *Hydra* of *Irreligion*, *Immorality* and *Anarchy*, can be repulsed and crushed,—vindicating the *Constitution of Human Nature*, and of *Civil* and *Ecclesiastical Polity*.

In this arduous, perilous and thankless warfare

O Quisquis volet impias
Cades aut Rabiem tollere civicam;
Si quærit PATER URBIIUM
Subscribi statuis; indomitam audeat
Refrænare LICENTIAM—
CLARUS POST GENITIS:

“ O, if any wish to banish
Impious Massacres or *Civic Rage*;
If any aspire, to have FATHER OF URBANITY,
Inscribed on his statues;
Let him dare to curb the unbridled
LICENSE OF THE TIMES——
RENOWNED TO AFTER AGES.

HOR.

May

May GOD vouchsafe a blessing to all such pious and patriotic champions, and veterans in Literature, who shall rally round the Sacred Standards of the GOD OF ORDER, and of the *venerable* Constitution of their Country—as HE formerly did to the magnanimous *Nehemiah*,* and his pious and learned coadjutor *Ezra* ;† in repairing the

* When the noble and disinterested “*Tirshatha*,” (or Chief Governor of *Judea*, under the *Persian* Crown) who contributed his whole allowance for “*twelve years*” after his appointment (B. C. 445) to the exigencies of the State—during which, “*He and his household ate not the bread of the Governor—because the bondage was heavy upon his people*”—was advised by a dastardly Counsellor and hired Traitor, to shut himself up in the *Fortress* of the Temple, for fear of assassination ; He scorned it:—“*Should such a man as I flee ? And who, in my station, would go into the temple to save his life ?—I will not go in.*” *Nehem.* v. 14,—18, and, vi. 11.

† *Ezra* likewise, that “*Ready Scribe in the Law of Moses*” and Reformer of the Religious Establishment, to whose learned labours we are chiefly indebted for the present Canon of the *Hebrew Scriptures* ; when B. C. 458, returning to *Judea* from *Babylon*, with the Gleanings of the Captivity, about 1754 men—78 years after the first and principal return, under *Zerobabel*, in the first year of the sole reign of *Cyrus*, B. C. 536—boldly braved the dangers of the way, with his small and defenceless caravan ; relying on the Divine protection against the *Arabs* or robbers of the desert.—“*For I was ashamed, (says he) to require of the King a band of soldiers and horsemen to help us against the enemy in the way ; because we had spoken unto the King (Artaxerxes Longimanus) saying, THE HAND OF OUR GOD IS UPON ALL THEM FOR GOOD, THAT SEEK HIM ; BUT HIS POWER AND HIS WRATH IS AGAINST ALL THEM THAT FORSAKE HIM.—*“ And the hand of OUR GOD was upon us, and He delivered us from the hand of the enemy, and of such as lay in wait by the way—and we came to *Jerusalem*.” *Ezra*, viii. 22,—32.

—But

the walls and rebuilding the city; in re-establishing religious and civil polity—and in manfully and vigorously reforming public abuses, and chastising private offences in *Jerusalem*.

“ *Paul planteth, Apollos watereth,*
But GOD only, giveth the encrease.”

—But “*Critic Moles*” forsooth, and “*unready Scribes*”—*Messieurs Fenyns, Paley and Co.* would fain persuade us, that “*FRIENDSHIP, PATRIOTISM and VALOUR*” are not EVANGELICAL VIRTUES!!!—and that CHRISTIAN HUMILITY, or “*lowliness of spirit,*” is no other than “*meannefs of spirit*”—*CREDAT JUDÆUS.*

“ *Believe it Infidelity.*”—*And rue it FRANCE.*—

PURSUIITS OF LITERATURE.

ΛΟΓΟΙ ΑΝΤΙΠΑΛΟΙ.

RIVAL TRANSLATIONS.

Cum tabulis animum CENSORIS fumet HONESTI.

JUSTUM et tenacem propositi—

IMPAVIDUM ferient ruina.

——— “*Nothing* EXTENUATE :———

Nor set down aught IN MALICE.”———

——— “*Be* JUST, and FEAR NOT.———

THE CHARTER

OF THE
MAGISTRATES

OF THE CITY OF

NEW YORK

RIVAL TRANSLATIONS.

ἹΠΠΑΡΧΩ ἀνδρὶ φιλοπονῶν

τε ὅμῳ καὶ φιλαληθείῃ. —

Ἐβελησθαι δὲ μόνον, ὑπο φιλαληθείας,

μὴ σιωπῆσαι τι τῶν ἐνθ' εἰς ὑποψίαν

ὁπωσδήποτε δυνάμενων ἐνεργεῖν. —

“ The great HIPPARCHUS,—(a) a *Lover of Labour*,
and at the same time also, a *Lover of Truth* ;”

——“ was prompted, and solely by *Love of Truth*,

Not to conceal any of those [*objections*,]

that might be any how able to bring some

[*Critics*] into a suspicion

[Of the *validity* of his discoveries.]”

PTOLOMY.

A LOVER OF LITERATURE, in GREAT BRITAIN,
and of his COUNTRY likewise, having lately favoured
the Public with Translations of all the citations from
ancient and modern languages, in the *Pursuits of*
Literature ;

(a) HIPPARCHUS, the *Grecian* Philosopher, who flourished about
130. B. C. and the Father of *Scientific ASTRONOMY* in Europe, was
the Author of that grand discovery the *Precession of the Equinoxes*,
whose rate of receding westwards, he stated at one degree in a
Century ; which led to his next grand discovery in *Scientific GEO-*
GRAPHY, the determination of the Longitudes and Latitudes of
Places, by *Eclipses of the Moon*, and *Elevation of the Pole*.—According
to *Pliny*, “ He calculated *Eclipses of the Sun and Moon* for 600 years
to come, comprizing the months, days, and hours (i. e. the longitudes
of Places) of different Nations ; and the Situations (i. e. latitudes) of
Places.”

Literature; coming further recommended from the licensed press of *Becket*, the Editor of that celebrated

Moral

Places."—The *Labour* of which must have been immense.—And of his strict regard to *Truth*, as well as cautious and truly philosophical *suspension of Judgment*—his conduct on noticing the rate of the precession of the Equinoxes, furnishes the most honourable Testimony: "For as He himself says" according to *Ptolomy*—"Though inclined to adopt it, (δισταζει ἡμῶς, &c.) still he hesitated, because that the observation of *Timochares* [made 130 years before on the longitude of the bright Star *Spica Virginis*, differing two degrees from his own] having been taken very coarsely, could not be depended on; and also because that the interval of time elapsed between both observations (οὐκ ἱκανὴν ἔδει γέγονεναι πρὸς ἑσθίαν καταληψιν) "was not as yet become sufficient to induce firm conviction"—Most justly therefore does *Ptolomy* elsewhere distinguish him by that most honourable Epithet, because most rare:—φιλαληδασαύρον, "A superlative Lover of Truth."

But to the accuracy of the observations of *Timochares*, as well as his, the experience of two thousand years since, has borne the fullest evidence—the precession from *Timochares* to *Hipparchus* being at the rate of one degree in 75 years, which the nicest observations and the best instruments of the present Age, have established at 72 years!—So slight a variation is altogether astonishing.

The unlearned Reader may pass over this Note.—To the Learned—it will require no Apology, as tending to illustrate in a most curious and striking instance, that admirable *Aporism* of the first *Philosophy*, preserved by *Cicero*:

OPINIONUM COMMENTA delet DIES,

NATURÆ JUDICIA confirmat.

"The fictions of Hypothesis, Lapse of Time defaces,

But confirms the Judgments of Nature:"

And I will add—"the hesitations of Science."

A golden Maxim, too much neglected in the present rash and innovating Age, though well worthy of the strictest and soberest attention of all System-Mongers in *Astronomy*, *Chronology*, *Chemistry*, *Botany*, *Zoology*, *Ethics*, *Politics*, and above all, in *Religion*.

There is indeed a laudable "hesitation" or *suspension of Judgment* in all these branches of knowledge—not implying *Disbelief*, but only waiting for further lights, sufficient to induce "firm conviction"

Such

Moral Satire, long after these were in the *Press*; (in which they have been labouring for *nine* months past, and are not yet come to the birth!—having been supplanted alas! by a swarm of *ephemeral* Publications, on that profound and momentous volatile *National Question*—A UNION, or Incorporation of the *Legislatures* of *Great Britain* and *Ireland*—affording “*a choice of difficulties*” which have *divided* our ablest and steadiest statesmen)—I was ready to exclaim:—*ibi omnis effusus labor!*—A *Rival Translation* anticipating mine, and ushered in with such powerful credentials, on the *British* Stage, and still more on the *Irish*—(so partial in general to *British* Literary Productions, and so negligent of her *own*) will unavoidably supplant my inauspicious efforts, now struggling so long in vain, to get through the lingering press, in the midst of *Tumult*, and *Rebellion*, and *War*—through the rage of Civil Discord, and the din of hostile arms clashing all around, and at my gates:—How unfortunate was I, in my sequestered spot, to be ignorant of such a competition, which had I known it earlier, might have spared me so much past trouble, and so much present mortification!

Still however, with *Ajax* I exclaimed, “*φαι δ' ολισσιν*—“*Nay let me perish in the light!*”—I will face this redoubtable Competitor for Public Favour—and if
I be

Such was that, recorded by the Evangelist of *some* of the Witnesses of our *Lord's Resurrection*. Matt. xxviii. 17.—“And when they *saw* him, *they* (the Majority of “*above 500 brethren*”) worshipped Him: but “*some hesitated*” (οι δε εδιστασαν)—suspecting they only saw a *Ghost*.

I be fairly overcome and vanquished, will strive like a trained gladiator on the barbarous *Roman Stage*, when expiring, to die gracefully.

In this Contest for the dearest Objects, I will endeavour to act the "*honest Censor*"—wishing "*Nothing to extenuate*" on my part; "*nor set down ought in malice*" on his.—I will be obstinately "*just*"—"and fear not," what *Man* or *Critic* can do unto me.

Upon careful inspection however of this meritorious Publication, I am happy to find, that our Labours do not clash or interfere with each other, but may swim down the stream of Time together in perfect harmony; our *Plans* and *Execution* differing considerably. That, is the production of the *Satirist's* bosom friend—his "*other self*"—who has generously stepped forth "as the Apologist and Defender of the principles, the justice, the severity, and the composition of the Poem, and Notes on the *Pursuits of Literature*:"—"whose business it has been, not to produce what is *excellent* in the work, but to shew the futility and falsehood of the *objections* to it:"—"to undeceive *some* persons who may suffer themselves to be misled by superficial and malevolent writers and observers, when they have a specious appearance."—And this *friendly* task he has executed in the *Satirist's* best manner:—evincing *symptoms* of the strictest and most indissoluble intimacy.

This, on the other hand, is the attempt of a remote and *Calm Observer*,—"smit with the love of *sacred song*," and charmed with the excellencies of
the

the P. L. but by no means blind to its blemishes. And who therefore, as a *Translator* and *Commentator*, has endeavoured to bring forward the former in the fairest light; and as a *Critical Reviewer* to “touch with the tip of his rod,” the latter; * which may principally be traced, to the luxuriance of a vigorous Fancy, (sometimes requiring to be “pruned” even by “the browsing Ass”)—and the honest effusions of an eloquent “mouth speaking from the fullness” “of a virtuous and indignant Heart”—but with “a zeal not always according to knowledge.”—Witness “the serious inconvenience,” resulting to the learned Orientalist *Maurice*, from the Satirist’s well-intended, but unadvised report, of his “promotion to the honourable Station of *Historiographer* to the *East India Company*, with a Salary not inadequate”—Whose long continued struggles, in the most arduous and abstruse paths of LITERATURE—“to dig the *Oriental* mine, and elaborate the *Golden Ore*” from amidst the rubbish and dross of *Patriarchal* Tradition; deviating still more widely in the lapse of Ages, from the SCRIPTURE OF TRUTH, but still marking its original descent therefrom—justly entitle him, not only to patronage, in order to carry on “the technical part of his work”—but also, to that “honourable retirement in his declining age,” which so many profound *Scholars*, have sought, but so few, alas! ever attained :

Quis

* See the SECOND THOUGHTS attached to these TRANSLATIONS.

Quis tibi *Mecenas*? Quis nunc erit aut *Proculus*
 Aut *Fabius*? Quis *Cotta* iterum? Quis *Lentulus* alter?
 Tunc par ingenio pretium; nunc utile multis,
 Pallere, et vinum toto nescire Decembri! JUVENAL

"But ah! *Mecenas* is yclad in clay,
 And great *Augustus* long ago is dead,
 And all the *Worthies* ligen wrapt in lead—
 The matter made for *Poets* on to play!" SPENSER.

Que ma vue a Colbert inspiroit l'*Allegresse*!

"With what gladness did the sight of me inspire
Colbert himself!"—said *Boileau* of that great *Prime*
Minister of *France*:—"Such times," as my Coad-
 jutor, mournfully remarks—"are now passed for
 ever in *France*, and perhaps in *ENGLAND*"—
 "where an improvident and systematic contempt and
 neglect of all Ability and Literary Talents"—(whose
 potency to destroy—when not fostered and well di-
 rected, the present *Convulsions* of *Christendom* evince)
 —we are told, from no mean authority, forms per-
 haps the most lasting stain on Mr. *PITT*'s political
 and public Character. (b)

Even

(b) I am happy to insert the following Note. (March, 1799,) from the *Satyrists*'s *Shade* of *Alexander Pope*.—

"From some late Attentions, which have done the *MINISTER*
honour, and even from the *Dedication* of the second Volume of the
History of Hindostan, to Mr. *PITT*; I am inclined to express the
 wish of the Poet:

Hinc prisæ redeant Artes; felicibus inde
 Ingeniis pandatur iter; despectaque Musæ
 Colla levant!"

"Henceforward may the Ancient Arts return;
 Thence, may an avenue be opened wide
 To prosperous Genius; and the depressed MUSES
 Again lift up their heads!"

Even of the *London Booksellers*, whom *Johnson* considered as the *munificent* patrons of *Literature*, scarcely *one* is *now* to be found, who will venture, (such is the frivolousness of the Age—and the rage for Politics)—to print *at their own risque*, any elaborate work of deep research and various *Erudition*—though levelled *point blank* at the *TIMES*!—*Probatum est meo periculo*.—Viewing from my elevated *Observatory*, a lowering *Atmosphere* overhanging *Christendom*—upon a wider range of *Prophetic* amplitude.

2. His *Translation*, may rather be stiled a *Paraphrase*; seldom rising to the concise and energetic spirit of the exquisite *Originals*.—As such however, it may not be less useful to *ordinary* readers; than one more critically close, entertaining to “*Scholars* ripe and good.”

And the most rigid Court of Criticism must allow, that *to paraphrase*, is not only on many occasions admissible, but even unavoidable.—What *single* word for instance, in any other language, could give the full import of the “*bidental*” of *Persius* (which by the bye, my “*noble compeer*” has omitted to explain, though so *pointedly* applied) signifying literally, “a *two years* old sheep used in *expiatory* sacrifice, which then has only “*two teeth* grown”—but by the most terrific imagery, is transferred to denote—“An *impious* wretch *blasted* with *lightning*!”—And the Author’s *Apology* for *paraphrasing* the following brilliant and sublime passages of *Plotinus*, is so fully in point, that I cannot forbear adducing it:

P. 410.

Αἰ ἑαυτὴ μεταβαίνει, ὡς εἰκὼν πρὸς ἀρχιτύπον, τέλος ἔχου τῆς πορείας.

“ *He passeth from himself, as the image to the Archetype; being already in possession of enjoyment of the end of his earthly pilgrimage.*”

N. B. “Μεταβίβηκειν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν” Evang. Johan. “ *He is passed from death to life.*”

P. 410.

‘Οὕτω θεῶν καὶ ἀνθρώπων θείων καὶ ἰσθαιμονῶν εἶδος· ἀπαλλαγὴ τῶν ἄλλων τῶν τηδὲ [εἶδος αἰσθητῶν τῶν τηδὲ] ΦΥΓΗ ΜΟΝΟΥ ΠΡΟΣ ΜΟΝΟΝ.

“ *Such is the life of Gods, and of godlike, happy, highly favoured men: a deliverance and separation from the low cares of mortality; it is a life which receives not its pleasures and satisfaction from the things of this world; an Ascent or FLIGHT of the Soul which is ONE, simple and uncompounded, to that Being who is ONE AND ALONE, in an eminent and incommunicable sense—GOD HIMSELF.*”

N. B. “The language of *Plotinus* in these passages is so sublime and full of meaning, that without a *paraphrase*, it is absolutely impossible, to express the ideas contained in them, particularly in these last few words—“Φυγή Μονὴ πρὸς ΜΟΝΟΝ.—The Translator feels, what every *Greek Scholar* will experience on such an attempt

attempt. It is sufficient if the sublimity of the Idea is *comprehended* by the Reader.”—(rather, *apprehended*.)*

Even *Plotinus* himself, did not *comprehend* the mysterious subject; in all the pompous *obscurity* of *Platonism*, in all the *pride* of Heathen Philosophy, arrogantly misrepresenting the *nature* of the DEITY and the *Human Mind*, as one and the same:—confounding CAUSE and *Effect*. How much more modestly and philosophically has a wiser than *Plotinus*, *Solomon*, stated this distinction, on the separation of the *soul* and *body* at death?

“The DUST shall return to the EARTH as it was:
But the SPIRIT shall return to GOD who gave it.”

D

“This

* N. B. Logicians distinguish between *Comprehension* and *Simple Apprehension*; the former “*grasping*” as it were, a whole subject, and acquiring full and profound information; the latter “*catching at*” it, and only attaining superficial or partial knowledge.

That *Comprehension* does not fall to the lot of mortals, respecting the Nature and Attributes of THE DEITY, we learn expressly from Scripture: *John* i. 5.—ΚΑΙ ΤΟ ΦΩΣ ΕΝ ΤΗ ΣΚΟΤΙΑ ΦΑΙΝΕΙ, ΚΑΙ ἡ ΣΚΟΤΙΑ ΑΥΤΟ ὀκνησάμενη.—“And THE LIGHT is shining in the *Dusk*; but the *Dusk* comprehended it not.—i. e. The twilight of human knowledge is incapable of fully conceiving the *brilliance* of the *Sun* of righteousness” though perpetually illuminating the world; at first, with a scantier, and afterwards with a fuller portion of Divine Revelation; growing gradually clearer and brighter in the fulness of *prophetic* time.

The ἀκαταληψία or “want of comprehension” of the first rate *heathen* philosophers, is finely described by *Paul*; who represents them as “seeking if perhaps they might grope out, and find the DEITY; though subsisting not far from every one of us: For IN HIM, we live and move ourselves and are.” *Acts* xvii. 27.—Such is the profound information delivered to the philosophical and scientific world, by the two greatest *mystagogues* that ever lived—JOHN and PAUL;—and the latter, the most consummate philosopher—*Oriental, Jewish, Greek, and Roman*.

See the subsequent note (1) and the Critique on “*Paul’s Cloak*” or rather his “*Letter-case*” in the *Translations*.

3. The brilliant *Motto* from *Pindar*, prefixed to the Title-page of his Translation, is thus *paraphrased*.

Νῆ-

-σαι καὶ αἰς αἰς.

Εγὼ ἰδὼ EN KOINΩ γαλεις,

Μητιν τι γαρυν παλαιγονων,

Πολιμοντ' εν ηρωϊαις αριταισιν

Ου ψυσομαι.

Pind. Olymp. O. 13.

" This is *the season* for the *right understanding* of the subject which is before us. I, as a *private man*, *sent forth* in some measure, in the *public service*, will *speak the Truth*, while I am declaring to you, the whole political and sacred *Counsel* and *Wisdom* of our *Ancestors*, and all their *heroic virtues* displayed in *War*."

This "*in some measure*" exhibits *the meaning* of the noble *Theban*—but does it represent *his Spirit*?

—" The terror of his beak, and lightnings of his eye?"

like *Gray*—φωβιντα συνιτοισιν.—

But may not this dignified and elegantly apposite Introduction, be thus less tamely rendered, and not more vaguely?

" Know" then " and understand:"

For this, is " a convenient season."—

I, though in " private station,"

Yet in a common cause sent forth;

The " public Counsel" of our *Ancient Sires*,

And their warlike prowess in *Heroic feats*,

Will not belie."

4. And I cannot forbear adducing one instance more, of *incorrect paraphrase*, for which I am persuaded our *deceased friend* will thank me: who has so finely depicted from *Lucan*—" the dejection of the good (in *Elysium*) and the exultation of the bad" (in *Tartarus*) at the downfall of the *Roman Republic*.

P. 254. Dub. 210.

———*Tristis FELICIBUS UMBRIS**Vultus erat : &c.*Which is thus rendered by my *British* compeer :

“ The Shades of the HAPPY SPIRITS [in *Elysium*]
 Had a gloom on their appearance : I saw
 The *Decii*, the *Parent* and the Son ;
 (Souls which might well expiate the guilt of war)
 And *Camillus* himself in tears.—*Catiline*
 [Stands] in frantic exultation, with his chains
 Burst and broken asunder ; [and by him,]
 The *Marii*, terrible of aspect, and the [bare,]
 Naked *Cethegi* ; I saw the *Drusi*,
 Names of popular [celebrity, Tribunes
 Extravagant in their proposal of Laws
 And Decrees ;] and the *Gracchi*, gigantic
 In their enterprizes : Bound in the dungeons
 Of *Pluto*, they rattled their [adamantine] (c)
 Iron chains, in sign of applause ; and the
 GUILTY [inhabitants of *Tartarus* seemed to] claim
 FOR THEMSELVES, THE MANSIONS OF THE JUST AND GOOD.”

In this Translation, the transition from *Elysium* to *Tartarus*, from *Camillus* the Saviour of his Country, to *Catiline*, the intentional destroyer, does not seem to be sufficiently marked ; who with his gang, the *Marii*, *Cethegi*, &c. are to be understood as “ bound in the dungeons of *Pluto*.”—And 2. Is it perfectly

D 2

clear,

(c) As an humble follower of HIPPARCHUS, ὁ πᾶσι ἀλυσσάτωρ, I hesitate to adopt the new *British* rendering of *æternis chalybum nodis*—“adamantine iron chains”—though coming from such high authority.—I have read of *Corinthian brass*, but never heard of *Adamantine iron* before. Perhaps it is a newly discovered species, like *Platina* ; and the *British Critic*, or *Monthly Review*, by satisfying my curiosity on this head, and anxiety for my own homespun translation, would much oblige

Their Constant Reader.

clear, that he has expressed the *true* import of the *Decii's* praise?—*Lustrales bellis animas*—"Souls which might well expiate the guilt of War."—Surely there is no guilt in War PRO ARIS ET FOCIS—(d) It is authorized by imperious Necessity, it is justified by Conscience, it is sanctioned by Holy Writ; in

(d) The indissoluble political Union between THE CHURCH and STATE, is inculcated with great ability, by that profound and resolute Statesman, the present Chancellor of Ireland, Lord CLARE, in his celebrated SPEECH Feb. 19, 1798, on Lord MOIRA's Motion for "Conciliating" Treason and Rebellion;—by lenient measures:

—"I know of no word more frequently in use than the CONSTITUTION; nor of any, which is so often abused:—A GOVERNMENT springs from it which affords *equal protection* to all his Majesty's subjects, in their *characters*, their *lives*, their *liberties*, [civil and religious] and their *property*."—

"I take it to be a *vital* principle of THE CONSTITUTION, that THE CHURCH and STATE are intimately and inseparably united; clinging both to the other for support."—"The ALTAR is the main pillar of THE THRONE."—

N. B. A *Religious Establishment* is not RELIGION herself,—as they are too often confounded, by over-zealous *Churchmen*, or held at variance by disaffected and fanatical *Dissenters*:—but when properly regulated and conducted, the best *human* means of inculcating and preserving the *vital spirit* of RELIGION in any *civilized* country.—Even its *abuse* is less ruinous than its *abolition*, as FRANCE can now testify by *woeful* experience. But on the other hand, Is the measure of *two* Religious Establishments, in *one* Country, dictated by sound policy?—GOVERNMENT should *establish* but *one*;—that, "which is *best suited* to the *Constitution of the Government*"—in the liberal eulogy of WILLIAM III. on the CHURCH OF ENGLAND—whilst they should freely and fully *tolerate* all other SECTS, whose principles are not *hostile* to THE STATE; previously requiring from them an unequivocal and satisfactory *disavowal* of *imputed* principles:—if the imputation be *false*, they may without scruple, give the required satisfaction; if *true*, it should be insisted, as a *sine quâ*; for surely it is folly in the extreme, to grant *political power* to any class of subjects, (more especially if they be *numerous*) without requiring the best *Political Security* that can be had against

in support of that COUNTRY or CONSTITUTION, which in the glowing language of that hapless Patriot CICERO—*omnes omnium charitates complectitur*—"comprehends all the charities of all HER CITIZENS"—whence the concise maxim of Christianity—"LOVE THE BROTHERHOOD"—so admirably explained by our Lord—"Greater love hath no one than this—to lay down one's life for his FRIENDS"—and *a fortiori*—for his COUNTRY. And this was the dictate of the Patriarchal Philosophy and Religion—*Abraham the Father of the Faithful*, and by the most august of all titles, "THE FRIEND OF GOD" signalized his valour and his policy by pursuing and surprising and defeating a powerful combined army of invaders, in order to rescue his Nephew Lot, who had been carried into captivity—And received a solemn blessing for his *Heroism* and *Generosity*, from Melchizedek, king of Salem and Priest of the MOST HIGH GOD.—The *courageous Patriotism* of the illustrious Governor of Judea, *Nehemiah*, was conspicuous—who animated his people when harassed in the work of rebuilding the walls of *Jerusalem*, by the neighbouring *Arabian* and *Samaritan* States—"to fight for their brethren, their sons, and their daughters, their wives and their houses"—both their *private* mansions and the House

OF
against its *abuse*—against its being turned against the donors themselves.—See P. L. TRANSLATIONS. P. 268. Dub.—where I have humbly submitted, some "MATERIAL articles" of *Faith* and *Discipline*, to the consideration of "all whom they may concern." (May, 1799.) See the next note, "on the IRISH RELIGION" (c) and PALEY's *crude, inconsistent, antisciptural and anti-constitutional* Chapter, "of RELIGIOUS ESTABLISHMENTS and of TOLERATION" in that work of various merits and demerits.—It is MORAL and POLITICAL PHILOSOPHY.

OF THE LORD.—And surely *Codrus* of Athens, *Leonidas* of Sparta, *Curtius* and the *Decii* of Rome, were *Heroes* and *Patriots* of this description—who nobly devoted their Lives in their Country's cause :—whose fame will never be forgotten, so long as LITERATURE subsists.

And it is truly remarkable—that the Austerity of *John the Baptist*, did not proscribe the military profession, but only prohibited violence and extortion, in the exercise thereof.—And two of the most finished Characters in the *New Testament*—were *Roman Centurions* :—the former of whom extorted the admiration of OUR LORD himself—for the sublime conceptions he entertained of his divine power ; —“ *Verily I have not found so great Faith, no not in Israel !*” —And the latter—*Cornelius*,—was the glorious first fruits of the grant of “ the Gifts of the Spirit, to the Gentiles also.” —But neither of these two pious Soldiers of the *Patriarchal Church*, appear to have relinquished their profession after they became *Christians* ; and it is no where commanded in the Gospel.

This may suffice for the new divinity and morality of a *Soame Jenyns*, inadvertently adopted by a *Paley* in that meritorious work in most respects—His VIEW OF THE EVIDENCES OF CHRISTIANITY—excluding *Patriotism* and *Valour* from the list of *Christian Virtues*—and the “ non-resisting” precepts of *Puritanical Teachers* at the present Convulsive Season ; (like *Sieyes*) most charitably recommending “ universal forbearance” from War and Strife—against the *impious* and “ *Systematic Destroyers* of the Human Race”—by their Arts still more than their Arms : shedding *Crocodile tears*, over the calamities of “ a
just

just and necessary war,” with the Disturbers of the whole Earth; while, by a glaring inconsistency, not unusual among “*rational Christians*” of the “*New Light*” or Illuminism, none are more strenuous to paralyze the movements of that admirable Machine of *sound and practicable* Government, in Church and State, which is the Boast, and under PROVIDENCE, the Security of GREAT BRITAIN; fanatically decrying “*loyal obedience*” to the KING, and attachment to the CONSTITUTION of their Country, and traitorously recommending “*passive obedience*”—“*even unto death*”—to an inveterate and exterminating foe.—“*Foe to GOD and Man,*” At whom “*the Decii, both Father and Son,*” would have spurned with contempt and abhorrence; who nobly *devoted their lives,* in their country’s battles; and who therefore are justly stiled—“*Souls purified by battles*”—for “*right dear* in the fight of the LORD of HOSTS—“*the GOD OF BATTLES*”—is the blood of His *Saints*”—shed in a *righteous* cause—whether they be *Gentiles* or *Jews, Turks* or *Christians*.—For “*GOD is no respecter of Persons.*” —Such are the Dictates of *Common Sense* and of *Catholic Religion* also. And this construction is strictly grammatical; for *lustralis*, by a usual latitude, is put for *lustratus*. Thus, *Lustratus Exercitus*—“*a purified army*”—in *Cicero*, is plainly correspondent to *Lustrale Solenne Exercitus*—“*a solemn purification of the Army*” in *Tacitus*—*Lustrale*, for *Lustratio*.

The great importance of this topic, at the most *perilous* season, these countries ever saw, requiring
“*active*”

“*active and energetic Christians as well as Citizens,*”(e)
in support of *Religion and Patriotism*, against “*active*
and

(e) See DUIGENAN’S honest, courageous, and argumentative ANSWER to the ADDRESS of the *ci devant* Right Honourable HENRY GRATTAN, to his Fellow Citizens of Dublin, in 1797,—*passim*.—Third Edition, 1798. Milliken.

The hypocritical fanaticism of the concluding “*supplication,*” of this noted ADDRESS, should not be forgotten, by an offended King, and insulted Parliament, and deluded people :

—“*However it may please the ALMIGHTY, to dispose of Princes and Parliaments ;—MAY THE LIBERTIES OF THE PEOPLE BE IMMORTAL !*”

—And so pray I, meaning by the PEOPLE, not the *Populace*, but *the aggregate of all orders and ranks in the community*.—Trusting that the ALMIGHTY will *dispose of Princes and Parliaments*—not by the *Guillotine* and the *Pike*, but under the *shadow of his Wings*, “*until this tyranny be overpast !*”

A letter, bearing the signature of HENRY GRATTAN, in the *London Courier*, dated *Twickenham, October 29, 1798*—treats the ground of his disfranchisement by the respectable Guild of Merchants, *Dublin*, as “*false and nonsensical*”—as “*affecting most untruly to found itself on legal evidence*”—“*against him, contained in the statement of the evidence before the Committee of the Irish House of Lords :*”—“*in every material point, totally without foundation.*” But waiving the flimsy, equivocal plea, of “*want of legal evidence, in material points*”—his own ADDRESS, and *Oratory*, verifies the charge, in the blackest colours :

“*A new political Religion—superfeding—all influence of Priest and Parson, and burying for ever theological discord, in the love [rather GRAVE] of Civil and Political Liberty—This is, at present, in all political matters, THE IRISH RELIGION : What is the Irish Religion ? UNANIMITY AGAINST DESPOTISM.*”—[Is not this a MATERIAL CONFESSION !!!]—“*I tremble, at the return to power of your old Task-masters—those dreadful guardians (i. e. the Irish Ministry) which are likely to succeed [me, “on rendering up my small portion of ministerial breath.”] I have no hesitation to say, that THEY WILL EXTINGUISH IRELAND, or IRELAND MUST REMOVE THEM*”—“*I find the country committed already in the STRUGGLE. I BEG TO BE COMMITTED ALONG WITH HER, and to abide the issue of her fortunes.*”—HENRY GRATTAN.

The

and energetic *Infidels and Traitors*," will I trust more than excuse the length of these strictures, not confined to the P. L.

And as "*Second Thoughts are best*," in *Translation and Criticism*, I will avail myself of this opportunity, to correct some *errors* that I now find, on revision, and comparison of the two Translations, have glided into mine, from inadvertency, and principally from want of access to the *original* authors.

1. In the motto prefixed to the *second* Dialogue, overlooking the change of person, in the first verb, by the author, whose elegant parody required *δινοω*, "*I wind*," or "*bustle through*," instead of *δινοοι*, in
Homer

The traces of this gleaming portentous torch of *discord*, have written in legible characters of *blood*:—"lamentation, and mourning and woe." Most unhappily explaining the import of that apparent *anti-climax* of "*removing*" an obnoxious ministry, that in his idea, would "*extinguish Ireland*,"—too slight a punishment surely, if true, for so heinous a *patricide*:—the following *similar* passage, may perhaps furnish the *political* sense of the word; from a *Character*, to which *he* is no stranger:

"*Iago*. Sir, there is a special commission come from VENICE, to depute *Cassio* in *Othello's* place—

"*Roderigo*. Is that true?

"*Iago*. Unless his *ahode* be lingered here by some *accident*; wherein none can be so determinate, as the "*REMOVING*" of *Cassio*.

"*Roderigo*. How do you mean?—"REMOVING of him?"

"*Iago*. Why, by making him *incapable* of *Othello's* place:—"KNOCKING OUT HIS BRAINS."—If you *dare* to do yourself a PROFIT and a RIGHT."

N. B. The *profits of Patriotism* lead to the *Rights of Man*.—And accordingly the *Lords Justices*—the present *Chancellor* and *Primate*,—"were within a hair's breadth of being "*REMOVED*" immediately after this sublime Lesson of GREAT EMANCIPATION and GENERAL EXTINGUISHMENT, was promulgated,"—as Lord *Clare* himself states.

Homer, the succeeding verbs, *αγοι*, &c. become *op-tative*, “*May wisdom guide me*”—&c. which is much more modest and unassuming, than the *indicative*, as I rendered—“*Me wisdom guides*, &c.—And may I likewise, presume to breathe forth and express, an humble, but a fervent wish, from the *bighest of all Classics*,—with trembling awe:

“FATHER OF LIGHTS:”—

“O send forth WISDOM out of thy Holy Heavens,
From the throne of thy glory!—Send HER,
That being present, she may labour with me;
That I may *know*, what is well pleasing in THY sight:”

—“And that utterance may be given me,

In frankness to disclose THE MYSTERY OF THE GOSPEL.”

If as “a *Christian*”—I err, in holding the *old-fashioned* doctrine of *Divine inspiration*; in the sacred penmen, “bringing all things to remembrance, whatsoever JESUS CHRIST, had *said* unto them”—and “guiding them into ALL THE TRUTH:” which the wisest of the *Heathen* philosophers were not ashamed to avow and long for; *Socrates*, *Plato* and *Cicero*;—“Let *my soul* be with *such* Philosophers;” the enlightened and faithful followers of *Patriarchal* and *Evangelical* WISDOM personified in “JESUS CHRIST:” “who was *born unto us* WISDOM FROM GOD, and *righteousness*, and *sanctification*, and *redemption*.”—This is not the language of *authorized Translation*; of *German Illuminism*, or of *English Unitarianism*; but, it is the language of “*truth* and *soberness*,”—founded on no precipitate or superficial research:—as in times more auspicious, may perhaps be *fully* shewn.

While

While the "*Mysteries of the Gospel*" are in contemplation, I hold it incumbent to guard against error, even of my own recommendation; and having in the "*SECOND THOUGHTS*" given a list of *Standard Authors in Morality and Divinity*, preferable, as I humbly conceived, to that furnished by THE SATIRIST, excluding "*Clarke, Jenyns, and Paley,*" for objectionable Doctrine; I find upon *Third Thoughts*, that the last of my list, *Primate "NEWCOME'S"* useful and excellent delineation of OUR LORD'S CHARACTER, *moral and divine*, contains one article, which on the *soberest reflection*, and coolest and slowest investigation in my power to bellow for *some years* past—I could wish were expunged from the *next* edition.—It occurs in the first *Dub.* 1782; p. 253; and in the *Second*, "*corrected*" *Lond.* 1795, p. 277.

In the note, *His Grace*, following the exposition of Dr. *Hammond*, interprets the *παρουσία* or "*presence*" of CHRIST, in *four* passages of *Matt.* xxiv, 3—27—37—39, of his *coming* to inflict *vengeance* on the *Jewish* people, in the destruction of their city and polity, by the *Roman* armies."

1. But I humbly conceive an *actual appearance* is meant—namely "THE SIGN of the SON of MAN coming in the *clouds of Heaven* with *visible pomp* and glory, when HE shall send his *angels* to gather together his *elect*, (the *righteous dead*) from the four quarters of the world—at "*the Resurrection of the Just*"—which is "*the first Resurrection*"—*Dan.* vii, 13, and xii, 13; *Matt.* xxii, 29, and xxvi, 64, and xiii, 41; *Luke* xiv, 14; *John*, *Rev.* xx, 5; *Paul* 1 *Cor.* xv, 23; 1 *Thess.* iii, 13, and 15, and v, 23; 2 *Pet.* iii, 4—10.

2. That

2. That it *could not* be meant of the Destruction of Jerusalem by Titus, is evident from *John* v, 25; compared with *1 John* ii, 28; both which passages were written *long after* the destruction of Jerusalem, and still the same *technical* phrase is used, and plainly in the same sense.

3. That the destruction of Jerusalem is distinguished from our Lord's "*second manifestation*" *Heb.* ix, 28; by his "*coming in power*"—*Mark* ix, 1;—"his kingdom" *Matt.* xvi, 28;—with which he was invested on his *Resurrection*, *Pf.* ii, 6; *Matt.* xxviii, 18; *Rom.* i, 4—to inflict vengeance on his enemies.—"*To smite the EARTH with a CURSE,*" *Mal.* iv, 5, beginning with the *Jews*, and ending with the *nominal* and *apostate* "*murderous*" *Christians*—BEFORE his *second coming*, "*in power and great glory.*"—*Pf.* ii, 9, 12; *Acts* iv, 24,—28; *2 Theff.* ii, 1, 3; *2 Pet.* iii, 4.

4. This *Hypothesis* seems to annihilate the interval of 1000 years or ages between the first *Resurrection*" and the *general*, of "*all the Nations*" at the *End of the World*, when Christ shall sit in *Judgment*—on "*the throne of his glory*"—as "*King of Kings, and Lord of Lords*"—accompanied by "*ALL the Holy Angels*"—as distinguished from the former; *Mat.* xxv, 31—46; *John* v, 28; *Rev.* xx, 11—15; *1 Cor.* xv, 24—28; *Rev.* xix, 14—21.

5. What made the APOSTLES "*patient in tribulation*"—because they "*rejoiced in hope*" of a glorious resurrection at "*the Restitution of all things*" *Acts* iii, 24; when they should sit on *twelve* thrones, and *Matt.* xix, 28; What made PAUL "*labour more*

more abundantly than them all?"—"THE CROWN OF RIGHTEOUSNESS reserved for him at *that day*"—
2 *Tim.* iv. 8.

P. 163. *Dublin*, 121.

2. In the beautiful description of *Mars*, sitting on the highest mountain of *Delos*, from *Callimachus*, so finely applied to the French *Military Despotism*—falsely called a *Republic*; I took the verb *απυρρασαι* infinitively, which seems to be admissible, and perhaps is no less applicable to that insidious foe, "*spying aloof*" every accessible avenue to the destruction of her neighbours. "Who over *every state* and *island*, and *promontory* of *Europe*, sits tyrant or arbitress," —(in 1797)

Which is thus paraphrased by my Compeer, rendering the verb *imperatively*:

[Look upon "the great vision of that guarded mount."
See, what a power holds his watchful residence
On the summit of the cliff; a power
Able to overthrow you from your foundations."

Not having access to *Callimachus*, I cannot decide from the context whether the *Infinitive* or *imperative* be more correct; but surely *Βυσσοδις εξευσει*—is ill rendered, "*overthrow from the foundations*" it should be rather—"drag forth from the abyss."

P. 71.

5

P. 71. *Dub.*

3. Where the *Satirist* got the quaint phrase *πογγα α' πριαμει*, which I have rendered by guess, "*I would give a great deal*"—I know not.—The *British* Translator has omitted it.

P. 151. *Dub.* 109.

4. I was incorrect, I find, in attempting to render the *musical* terms *ακλυσις* and *αετολη*, literally; and I wish the Translator had given their explanation from Doctor Burney. The classical reader will see some elegant and harmonious renderings, of abstruse passages from the *Greek* musical Writers, in the finished Translations of the amiable and accomplished *Harris* of *Salisbury*. On whose exquisite models, in his *Hermes*, *Dialogues*, *Philosophical Arrangements*, and *Philological Enquiries*, which I long since admired, these Translations, at humble distance, are attempted to be constructed.

The *Satirist*, I strongly suspect, was once a *bon vivant*; from the glee with which he here, rehearses the progress of a *compotation*, throughout its various stages of ebriety.—Which is confirmed by "the kindly affection" He and Tom Warton both entertain for the jovial memory of Archdeacon *Walter de Mapes*, of the 11th "Century"—whose *bacchanalian* Odes—he had better "for his own sake" and the public, not have quoted, but suffered to "rest" in obscurity and neglect:—as well as that He was a joint sinner too!—He seems to have been rather more than half seas over—and saw double—when he mistook

took SUAVI for “*a wife*”—Anglice—“*a Sweet-heart*”—surely there is no “*sinning* in lawful wedlock: But He, *Mapes*, and the *Presbyters*, were “*sinners* :” Ergo, &c.—He may himself draw the conclusion, when *sober*. He had much better have avoided “*the Tavern*” and “*evil communication*” and looked into “*Friar Bacon’s Study*” over the old gateway at *Oxford*:—that abstemious prodigy of *Learning* and *Science*; born A. D. 1214.

P. 126. *Dub.* 83.

5. I shall close these Strictures on my own performance, with a ludicrous mistake, occasioned *perhaps* by an error of the press in my *Dublin Edition* of the P. L.

FELIX CUPARUM, &c.

Which I rendered, “*HAPPY TOPER*,” &c. not knowing whence it was taken; from *Walter de Mapes* perhaps, of *tipling* memory. But I learn from the *licensed Translator*, that it should be FELIX CURARUM,—“*HAPPY COUNSELLOR*,” from *Statius*; a reading indeed, more worthy of the *Muse of Satire*—and which may “*with more respect and delicacy*, win an easier way to the region of Mr. PITT’s sensibility :”—That *Political Phenomenon*, who even “*in his rising*, seemed a *pillar of State*”—uniting by a rare conjunction, the earliest and the ripest talents :—the enlightened sagacity of a youthful DANIEL, that celebrated *Statesman* and *Archimagus*, as well as *Prophet*; the firmness of a hoary XIMENES; the

the shining abilities of a sage RUSTAN; and the steady and loyal attachment of a SULLY, to his king and country.

“ Without *well-concerted plans*, THE PEOPLE fall :
But in a MASTER COUNSELLOR is *safety*.”

—usually mistranslated—

—“ in a MULTITUDE OF COUNSELLORS ”—
An impolitic and ruinous measure.

I consider this *amende honorable*, as strictly due to THE RIGHT HONOURABLE WILLIAM PITT,—and above all, to TRUTH; for *no toper* can be *happy*.

I have spoken *doubtfully* of CUPARUM as an error of the press, in the *Dublin Edition*, in *justice* to my Printer, following with tolerable correctness the *seventh* London Edition of the P. L.—and not having access to *that*, want proof positive; and I “ *hesitate* ” the more, well knowing the playful ingenuity of the Satirist to quote—*parcè detorta*—without rigid adherence to the *letter* of the text; as in the foregoing *first* instance, and many others: And as the *Satirist* seems to view the *Political Character* of Mr. PITT rather through the misty medium of some *personal pique*, his quotation might have been tinged thereby, in an alteration so slight, yet so ludicrous.

The “ *tediousness* ” of my Goodman “ *Verjuice* ”, and his *Devil* which they have so plentifully “ *bestowed* ” on this Publication, for a *twelvemonth* almost—lingering through *their* press—and which, if they have “ *any more* ” to spare, they will not fail to bestow—(Let them cancel this *petty correction*, if they dare)—has given me an opportunity in the present stage

stage of the momentous Question of UNION ; (May, 1799) of detecting some *mistakes* of the SATIRIST—I will not call them *misrepresentations*—because I am persuaded He is a man of *Honour* and *Veracity*, and what is more, of *Religion* too,—respecting Mr. Pitt's want of *Economy*.

On the contrary I find, with no less surprise than pleasure, from Mr. *Rose's* luminous and comfortable statement of the amazing increase of *British Revenue, Commerce and Manufactures*, from 1792 to 1799—and also from the publications of *Lord Auckland, Lord Sheffield, Mr. Dundas, Mr. Peele, &c.* supporting his documents—that there never was so *frugal, parsimonious*, and if possible, *niggardly* a FINANCIER and PRIME MINISTER, as Mr. PITT—who by his steady and inflexible application of that *sacred deposit*—the SINKING FUND—to the liquidating the funded NATIONAL DEBT, in 1793, has already discharged upwards of FORTY-TWO MILLIONS of that Debt; and that the whole capital is in a progress of being paid off or compleatly redeemed, about A. D. 1842, as will be shewn more fully in the sequel of this MISCELLANY, under the article of MATCHLESS MONARCHY.

2. Mr. PITT, by his curious system of *checks* and *counterchecks* in the collection of the *public revenues*, and its plainness and simplicity, rendering the *public accounts* intelligible to a *Merchant's Clerk*, and a moderate Arithmetician, has cut up *peculation*, or embezzlement of the public treasure by the roots; and recovered *unaccounted Millions* from public defaulters, insofruch that the *losses* in collecting the

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Public

Public Revenue have not amounted to more than 900l. *in the whole, during some years past.* And this defalcation has been chiefly owing to *letter carriers.*

3. He has taken care that the *taxes*, granted with so much chearfulness and liberality by the Nation, have not only been brought into the public Treasury at the least possible *charge*; but with the appointment of as few *officers* as the nature of circumstances would admit: insomuch that the charge of collection on the duties in the several departments of *Customs, Excise, Stamps, Taxes, Post Office, &c.* amounts only to 3176l. which is about $\frac{1}{3400}$ per cent. on 7,682,000l. or about *ten-pence* in the *hundred Pounds* sterling!!! while, by the abolition of absolute *sine-cure* places, there are now 747 *persons* fewer employed for the management of a Revenue of *Twelve Millions* a year, than there were in 1786, for *Six Millions*, when the present Minister came into office!!!

4. And so great has been the national confidence in the *Economy* of Mr. PITT, that the unexampled expedient of a *Tax upon Income*, grounded on the *Triple Assessment*, was chearfully submitted to, and followed by a *Voluntary Contribution*, amounting (with the *Assessment*) to somewhat more than *Six Millions*, in the last year, 1798, in order to make good a deficiency in the *War Charge*, raised within the year:—When, the *Free-gift* of one English Manufacturer, and Senator, *Robert Peele, Esq. of Bury, Lancashire*, whose single Subscription of 10,000l. in
one

one payment at the Bank of England—(thus exalting the *National* character)—comes within a trifle to the full amount of the *voluntary Contributions* of the whole French Nation, (273,607 *livres*,) to defray the expences of the armament fitted out in 1797 and 1798, for the Invasion of *England*; manifesting either little zeal for the cause, little confidence in the *Executive Directory*, or much poverty throughout *France*.

MR. PITT may indeed, with conscious pride, most justly *retort*—from the unexampled exertions of all ranks and orders pouring into the Treasury of ENGLAND, their *free-will* offerings—(from the *oblation* of the Prince, to the Widow's *mite*)—reposing the most unbounded confidence on the *integrity* and *economy* of this MIGHTY MINISTER and MATCHLESS FINANCIER: “MAGNUM EST VECTIGAL PARSIMONIA!”—The *inexhaustible* Purse of GREAT BRITAIN, is at his *sole* command.

5. Whatever may be the *frailties* of this highly-exalted Personage, discoverable by the keen eye of the *Satirist*, or noticed by the “*warning voice*” of the *Moralist*, dreading the potency of his example, to countenance an *absurd*, *Gothic*, *Anti-christian* ordeal, though *fashionable* mode of redress—surely SATIRE herself, must confess, and even VIRTUE allow, that they are lost in the *meridian* blaze of his glory:

“ Th’ applause of lift’ning *Senates* to command,
 The threats of *pain* and *ruin* to despise,
 To scatter *plenty* o’er a smiling Land,
 And read *his History* in a Nation’s eyes;
 His *Lot* was cast.”

Great are the *Talents* entrusted to this *Heaven-born* MINISTER, raised up at this *crisis*, in kindness to *Great Britain*, in mercy to the *world*, by the GOD OF ORDER ; to be the glory of his people, and the refuge of the Nations. But most awful HIS *responsibility*—TO THE KING OF KINGS AND LORD OF LORDS :—Formed, “ with *Atlantean Shoulders*, fit to bear the weight of *Mightiest Monarchies*.”

—“ Be not HIGH-MINDED but FEAR.”

If, to be *early honoured* with a STATION, that afforded the fullest and freest scope to the *finest Talents* and the *noblest Virtues*, on the *grandest objects* that *can* engage and engross the human mind, be *happiness* of the first rate ;—surely WILLIAM PITT, is the HAPPIEST OF MORTALS !—And this praise, the *Satirist* also bestows :

NON AMO TE— non possum dicere QUARE—

— NEC INVIDEO, MIROR MAGIS.

6. There is, however, one Article of *animadversion*, in which the cause of TRUTH and MY COUNTRY reluctantly compels me to join : I mean the hazardous concession of what Mr. Grattan mis-named, ROMAN CATHOLIC EMANCIPATION in IRELAND, granted in the year 1793.—“ *A measure, to my apprehension, (says the Satirist) full of danger : It is at one stroke, to alter the fundamental Law, and*
Constitution

Constitution of the Country." And this apprehension has been abundantly verified, by the bitter fruits of *Tumult, Insurrection, Rebellion and War*, since.

The throwing open the *Elective Franchise* in any *State*, to the Mass of the People—transferring to them, in fact, *political power*, and the reins of Government, which they are utterly unqualified to manage—is a measure, big with ruin. And to the enlargement of the privilege of *Roman Citizenship*, to the people of all *Italy*, in the *social War*; the sage *Montesquieu* attributes the *principal* cause of the downfall of *Rome*.

And how was it possible for the eloquent advocate of this measure—*Edmund Burke*—"a man of splendid, but not solid Talents," to persuade a *British Administration*—"That the only method of retaining IRELAND in obedience to the BRITISH CROWN, and maintaining the Connexion between the two Countries, was the establishment of POPERY in IRELAND: And the IRRECONCILEABLE DIFFERENCE of the established religion of the Inhabitants of the two Nations, would be the INDISSOLUBLE CEMENT of Peace and Union between them!!!"

See Notes (d) and (e.)

DUIGENAN.

For his concurrence in, if not his inforcement, of this egregious Political *Solecism*—no well-informed and patriotic *Irishman*, no profound *British Statesman*, (Lord *Sheffield*, &c. &c.) "will call him BLESSED."

And greatly do I regret, that one of that noble *Triumvirate* of IRISH PATRIOTS, whose praise I cleberated,

celebrated, in the beginning of this work—who, among *many Seceders*, was *most faithful* found in 1793; steadily resisting the *ministerial* mandate; and undauntedly upholding the *Parliamentary* Constitution of his Country, against *Democratic Rage*; should *differ* from so many great and enlightened Statesmen as have already discussed the imperial measure of *Union*; and in 1799, contend for the *stability* of that Constitution in 1782—*such as it was*—which was *virtually* overturned in 1793! although the mischievous effects of that *alteration* of the Elective Franchise, have *not yet* come to maturity. With the highest gratitude, for his *eminent services* to his Country heretofore, I reluctantly retract the praise of “*consistency*,” which I formerly bestowed; and to which I *then* thought him most justly entitled; as I *respect myself*, as I wish to be considered a *consistent Historian* throughout—who will “*tell the truth*,”—“*the whole truth*,” and “*nothing but the truth*,”—SO HELP ME GOD.

The grand *Imperial* measure of UNION, to which I have now adverted, is too momentous and profound, for cursory notice, in this place.—I have studiously avoided it hitherto—until I should be furnished with *Data*, to found an opinion on.—And shall only observe, at present, that I *hesitated*, until I read Lord LANSDOWNE’S; but the SPEAKER’S Speech *against*, compleatly *decided* my opinion, in *favour* of the measure.

At a “*more convenient season*” I may, perhaps, communicate to the public, the result of no short nor slight Researches thereinto (now wishing merely

to

to turn the scale, during the *suspension* of the Public mind, already verging, I perceive, and gladly, towards that *Salutary* measure:—as far as my *puny judgment* may avail. But the scanty limits of this article, (which perhaps is already too much crowded with heterogeneous, though not, I trust, *irrelevant* matter) reluctantly compels me to relinquish an intricate discussion of a mysterious subject which I mean to resume in the MATCHLESS MONARCHY.

Having now, I trust, sufficiently *shriven* myself for all the *involuntary* errors of any moment, I have *hitherto*, on comparison, been able to detect; I am warranted surely to notice a few that have crept into the *authorised* Translation; in justice to the mighty shades of “*Prophets* old,”—and also to the *departed* spirit of our illustrious *Satirist*—whose *literary* death, I learnt, with much regret, from “*his other self* :” for I am ambitious to deserve HIS approbation,—*when we meet*.

I. In the *motto* prefixed to the title page of *P. L.* — της βασιλειας αξιος, is rendered by my Compeer,—“*worthy of the kingdom*, (which YOU [YE] uphold)” meaning, I presume, the *Roman* Emperors *Antoninus* and *Commodus*. And perhaps the original, (to which I have not access) may warrant it from the context; from the passage, as it stands, however, and from the occasion, I am inclined to prefer my own Translation: “*worthy of the kingdom* [OF HEAVEN]—here expressed absolutely, *ατ' ἐξουχην or “by way of eminence,”

eminence," as in numberless passages of the *New Testament*, (see *Matt.* 4, 23. *Luke*, 12, 32.—*Jam.* 2, 5, &c.) and of the earliest Christian apologists; of whom *Athenagoras*, the *Athenian* Philosopher and Convert, was one of the most respectable. And the grandeur of the climax, seems to require it: the *Christian* orator, now pleading for *toleration* of the Christian Religion, which had then overspread the empire, before these *intolerant* Heathen Philosophers and Emperors addressed them, by the most powerful motives, of *good nature*, *humanity*, and *religion*.—And surely the *predicate* at least, or concluding member of the exordium, —τοῖς τοῖς λόγοις ἐπιεισῶνται, is but tamely rendered "be favourable to this work," which more literally and appropriately signifies, "give a nod of approbation to these discourses"—or, "deign to listen" thereto.

2. In that glowing description of the frightful *insensibility* of *inveterate vice*, by the severest Satirist, (next to the Sacred) that ever wrote perhaps. *Perfius*.

P. 52. *Dub.* 14.

"*Stupet hic vitio, &c.*

Nescit quid perdat—is rendered—"He has nothing to lose." But the literal translation—"He knows not what he loses,"—i. e. the immensity of his loss in deserting *VIRTUE*, is clearly the Satirist's meaning; as well noticed by *Brewster*, (who has given

given the best *poetical paraphrase*, perhaps extant of any ancient classic ; except *Milton* and *Gray*, in their occasional translations and imitations)

“ But he to *pardon* pleads some poor pretence ;
 “ His want of VIRTUE springs from want of sense ;”
 Gross fat involves each fibre of his heart ;
 Grows o’er the whole, and deadens every part.
 Guiltless he, wretch, who blind to WISDOM’S charms,
 Knows not her beauties, while he flies her arms :
 Immersed so deeply in a sea of VICE,
 No bubble speaks an effort for his rise.”

And this is confirmed beyond a doubt ; by the sequel :—the stings of *remorse* in the awakened sinner :

—VIRTUTEM videant, intabescantque relicta.

——“ He saw—and pined his loss.”
Milton.

—*Summa rursus non bullit in unda*—is also inaccurately rendered —“ He cannot rise, even to bubble on the surface of *the stream*”—the poet’s imagery, (as *Brewster* accurately expresses) being taken from “ *the sea of vice*,” or rather “ *the gulph of perdition*.”

3. In *Juvenal*’s humorous description of the gorged epicure, discharging his stomach, to make room for fresh dainties :

P. 72. Dub. 32.

—*Propera stomachum laxare saginis*—

“ Prepare your stomach for these delicacies ”—
is incorrect translation, *saginis* being the ablative case, of *a*, “ from ” understood.

And Cicero, mentions as an instance of *Julius Cæsar*’s good breeding, that when invited to dine at his *Tusculan Villa*, the Dictator took an *emetic*, before he went, and “ discharged his stomach,” to be in a *capacity* of doing more honour to the entertainment.

By a playfulness of translation, which I hope is admissible, I have ventured to parody *saginis* “ the luscious food,” which the epicure had eaten, into “ *Turtle fat*”—and *Rhombum*, “ a *Turbot*”—into “ the *Trout*,” which was the subject of our Satirist’s pleasantry;—an *Irish trait* for a *British treat*.

4. Stigmatized as IRELAND has been, for “ *confusion of ideas*,”—I dare not render, with this *British Translator*, *ιατρικωτατος*—“ a *physician* of consummate skill,”—as descriptive of an *English Bishop*—ATTERBURY; (who, I never heard at least, in my sequestered situation, was bred to *physic*, like SECKER) But the literal rendering is elegantly applicable to the *healing discourses* of a *Physician of the Soul*; and might, perhaps, have been meant by the Satirist, to glance at his Classical Dissertation on the *Iapis* of *Virgil*, or *Antonius Musa*, the favourite physician of *Augustus*. See P. 146. Dub. 104. where the
curious

curious reader will find an extract from Bishop Atterbury's admired speech, on his trial.

P. 354. *Dub.* 302.

5. In the Apostle *James's* celebrated description of that unruly member, the *tongue*, shrewdly applied to Mr. Fox's; the *British* translator has introduced that clause omitted by the Satirist, ὁ κοσμος της αδικιας, and which, following the public version, he renders "*a world of iniquity*"—but it should be rendered, "*the varnisher of injustice*,"—as proved in *these* translations. And which perhaps, is fully applicable to the proceedings at *Maidstone*,—when Messrs. FOX, GRATTAN and SHERIDAN—"swore for the traitor O'CONNOR—what O'CONNOR himself has sworn to be *false*!" (g)

These few *Strictures*, which are extorted by respect for TRUTH, on some occasional blemishes, in my learned compeer's *paraphrase*, will not, I trust, be less kindly received, than they are intended, by the
Satirist's

(g) "How are THE MIGHTY fallen," "*fallen, fallen*
From their *High Estate*!" "and the weapons of War, perished!
"How art thou fallen from Heaven, O LUCIFER,
Son of the Morning! how art thou cut down
To the ground, which didst *weaken* the Nations!"

See the preceding Notes (c) and (e) and the Note (a) in the
Preface to THE TRANSLATIONS.

Satirist's "*other self*," and by a liberal and enlightened public; who will surely adopt *his* work—and *mine* also—I humbly expect "*with trembling hope*," as illustrative and explanatory, in conjunction, of our various and versatile Author's *Satire*.

Hanc veniam petimusque damusque vicissim.

"This indulgence, as *Critics*, we claim,
As *Authors*, we grant in turn."

And they may satisfactorily illustrate a position in the *preface* of these Translations, stating the superior difficulty of *translation* above *original composition*; though usually considered in an inferior light—thus shewn in my *own* case as well as *his*. And they are inserted with the further view of deprecating the rod of criticism, in our *joint* behalf, embarked as we are in "*a common cause*"—though "*in private station*,"—and even in *anonymous* obscurity:

"To promote the circulation of *a work* in which the principles of RELIGION are recommended and enforced, without *bigotry* or *superstition*, or the indifference of an accommodating, cold-blooded *philosophy* is the object of *this*; in which, "the true principles of *practical government* are laid down, and *mock-patriots* exposed; and whatever is important to *man*, to *social order*, and to the bonds of all good *Government* shewn by *reason*, by *precept*, and by *example*. At a *crisis*, too, when the *intemperance* of *Literature* in GREAT BRITAIN, has introduced *Revolutionary* tenets, publicly professed, or privately favoured;
and

and want of *Literature*, and neglect of culture and *Religious Instruction*, in IRELAND, have disposed a “*semi-barbarous race*”—as they are branded by their own traitorous counsellors—to *assaffination* and *masfacre*, to *Revolution* and *Rebellion*, against the lenient and indulgent sway of a *British* Monarch; the most tolerant and the most merciful, even *Treason* could hope for.

And to the following declaration of this liberal and Patriotic Translator, I will most cordially subscribe :

“ If any person shall hereafter be enabled to understand the force of *Grecian* or *Roman* wisdom, (and I will add, *Patriarchal* and *Evangelical*) better than he did before; or if one *English* Reader, (and one *Irish*) shall be induced to peruse *the work itself*, (the P. L.) who, without *these Translations*, would not have attended to it at all; WE shall not look upon our labours as *useless* or *unrewarded*.”

And to all *snarling* Critics, (*b*) who may set themselves to work, with the ignoble aim of spying out

(*b*) The *British Satirist*, in whose cause I have volunteered, warns all such, that “ *there is a darkness which may be felt*.”—And I will remind them also, that from the days of *Swift* (of truly *satirical* memory, though sometimes debased by ribaldry and misanthropy) the motto of his *Irish Eleves*, is *Nemo me impune laceffit*—as they may feel to their cost, if they can only “ *show their teeth*”—If they fairly and generously “ *correct me but with judgment*,” I will *kiss the rod*, and though smarting perhaps, will thank them. The *Satirist* has kept *his* word: and I will not break *mine*, as a true disciple of HIPPARCHUS, also.

out *further* inaccuracies or blemishes, or depreciating our meritorious labours,

" To give light to them that sit in darkness,
To guide their feet into the way of peace."

I shall repeat the conclusion of the *preface* of these *Irish* Translations enlarged.

Si quid novissi rectius istis
Candidus imperti; si non, his utere NOBISCUM:
Quos legeret tereretque viritim PUBLICUS USUS.

" If YOU know TRANSLATIONS more correct than these,
Candidly communicate: if not, use OURS:
" Which should be carefully read and conned,
By every STUDENT and the PUBLIC."

May these different attempts to *instruct* and to *entertain*, with sound and wholesome *literary* fare, in
our

(*k*) The *British* Translator, if I may be allowed to guess, from certain signs and tokens, (only noticed perhaps, by a *brother* Translator, and which I shall not divulge) if not the Satirist's *self*, is perhaps his "*other self*," his *Osavius* or *both*. But I,

" No farther seek *their merits* to disclose;—"

" Nor draw their *frailties* from no drear abode:"

—" Who have risen in *silence*; and whose *desire*" it is,
In *peace* and *privacy*, to set and to depart:"

—" Soaring upwards to the source and fountain of light."

Such is the unambitious, yet aspiring spirit of an high-minded Satirist; and consequently, of his friend:—to whose *person* I shall
ever

our respective departments: (He, "at the feet of THE SATIRIST;" (k) I lonely, and in the back settlements—the labour and difficulty of which (in the latter case especially) none can fully appreciate, but the few—who will "go and do so likewise")—meet with a favourable reception, from the communities of GREAT BRITAIN and IRELAND.

And may they both be read, by the peoples of the wide extended range of the BRITISH EMPIRE, and of the ENGLISH LANGUAGE! so finely fitted for the *Carrying Trade* of LITERATURE; rivalling the HEBREW, in *simplicity* and *energy*, and the GREEK, in *richness* and *variety*.

This is the ardent wish of an unambitious, yet aspiring CITIZEN OF THE WORLD: of an inconsiderable but "*faithful Witness*" of the "HOLY CATHOLIC CHURCH," (Both PATRIARCHAL and EVANGELICAL.) (l) "*Militant here upon Earth:*"

"In

ever remain a stranger. Nor would I wish to intrude on their sacred and honourable "Peace and Privacy,"—so well employed:

FELICES ter et amplius,
Quos irrupta tenet copula!

"HAPPY, and more than thrice happy Pair,
United in indissoluble intimacy!"

In frankness testifying against what he humbly conceives to be

ERROR, FALSEHOOD and DEATH;
As a laborious and adventurous *Pioneer*,
Enlisted in the Service of
“THE WAY, THE TRUTH, and THE LIFE.”
And longing for his GLORIOUS PRESENCE.—

—Ναὶ ἔσται, ΚΥΡΙΕ ΙΗΣΟΥ.

AMHN.

(1) “And I will give [authority] to MY TWO WITNESSES, [Patriarchal and Evangelical] and they shall PROPHECY, clothed in SACKCLOTH, 1260 days”—“42 months”—“a time, times and half a time, or three and half prophetic years.”

JOHN and DANIEL, to the Hebrew and Christian Churches.”

I N D E X, &c.

A D V E R T I S E M E N T.

THE pages in this INDEX are adjusted to the *first Irish Edition*, printed from the *seventh English*; there have been two *London Editions* since; the *second Irish*, is printed from the EIGHTH. Should a *new Edition* be called for in IRELAND, the BOOKSELLER will take care to adapt the paging thereto; and the AUTHOR must entreat the indulgence of the PUBLIC, for deferring the SECOND INDEX to the IRISH PURSUITS OF LITERATURE, until the *second Edition* (for he trusts it will undergo *many*) shall unite the broken paging of this, and render the whole work uniform, in appearance, as it is connected in its plan.

June 26, 1799.

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* This most artful and mischievous perhaps of *Voltaire's* confederates, in the conspiracy against *Christianity*, the glory of the *French Academy*, and the first *Analyst* of the age, who survived his master about six years, in a letter to another of the original conspirators, *Frederick of Prussia*—thus describes the close of his days.

F

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British

"Study,"—says this peevish Philosopher, "sometimes engages me and conversation sometimes entertains me; but I am soon fatigued with either: and am no sooner left to myself, than my uneasy reflexions recur, and my solitude again frightens and freezes me. In this condition, I resemble a man, who has before him a long and dreary desert, which he must pass; and at the end of that melancholy prospect, the abyss of destruction open to receive him; without finding at the brink of that hideous chasm, a single person that will be afflicted with his downfall, or that will even remember his existence when he has sunk into endless perdition !!!"

From such philosophy, GOOD LORD deliver us!

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Headless

* "And *Melancholy* marked him for her own."

Epitaph—Churchyard.

H.

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—" Prefixing comment to the Text,"

" In the natural confusion of Ideas in HIS COUNTRY." (a)

N. B. " In this, I praise him not." —OCTAVIUS JUN.

(a) CAVEAT AUCTOR :—

Non hæc JOCOSÆ convenient Lyra—

Vir BONUS & PRUDENS, versus reprobidū inerte

MUTANDA notabit :—CORRIGE, SODES—

—Hæ NUGÆ seria ducunt in mala.

Respiciatque animadversiones istis JUSTISSIMAS, in Professorem HEYNE, p. 331. itemque, p. 377. Laudisque HORATIANES, p. xxviii. necnon Fortenas, 48.

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Literature

* Has not Dr. Priestley also said, (I think in one of his letters on the Birmingham Riots) " That if the condition of OTHER NATIONS, be as much improved as that of FRANCE *will be* by the change in her System of Government; *the great crisis*, dreadful as it may appear, will be a consummation *devoutly* to be wished for; and though calamitous to many, perhaps to many innocent persons, will be eventually glorious and happy."

Professor Robison.

Happy would it have been for this "*Proteus*," whose ever active mind, and versatile talents, furnish the strongest refutation of his *Hypothesis of Materialism*,—his *vibratiunculae* or undulations of the brain, as the principle of *intelligence*—by the most *unphilosophical* jargon;—Happy for his country, and happy for the world—had he confined himself to *Natural Electricity and Chemistry*—his *Political* has only tended, to set fire to that "*Train*," which threatened to "*blow up* THE RELIGIOUS ESTABLISHMENT of his Native Country,"—and his *Religion*—" to *metabolize* the Scriptures," amalgamating *Reason* and *Revelation*, by the most licentious and unwarrantable Criticism.

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	Some

* The following admirable lines, in the true spirit of *Pity* and *Poetry*—need no apology for their insertion in this place:

"Think not THE MUSE whose *sober* voice you hear,
Contracts with *Bigot* frown her fullen brow;
Casts round RELIGION'S orb, the mists of *fear*,
Or shades with horror, what with *smiles* should glow;

No:—SHE would warm you with *seraphic fire*;
—Heirs as you are of HEAVEN'S eternal day—
Would bid you *boldly* to THAT HEAVEN *aspire*,
Not sink and slumber in yon cells of clay!
Is this the *Bigot's* rant?—away, ye *Vain*,
Your doubts, your fears in gloomy dulness steep;
Go!—*soothe* your souls—in sickness, death or pain—
With the *sad solace of eternal sleep!*

/ Yet know, *vain Sceptics*, know th' ALMIGHTY MIND,
Who breathed on *Man*, a portion of his fire,
Bade his *free Soul*—by Earth nor Time confined—
To HEAVEN, to IMMORTALITY aspire!

Nor

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<i>Overthrow</i>	

Nor shall this PILE OF HOPE, HIS BOUNTY reared,
By vain *Philosophy* be e'er destroyed;
ETERNITY by ALL or *hoped* or *fear'd*,
Shall be by ALL or *suffer'd* or *enjoy'd*."

MASON.

§ Ὁ ΠΑΤΡΟΣ ΘΕΟΣ—Acts 24, 14. 1 Kings, 8, 57.

—DII PATRII.—Æneid, 9, 245.

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Plain

* See 2 Kings, 23, 13, and 1 Kings 11, 7. Levit. 18, 21. 2 Kings 16, 3, Ezek. 23, 39. Thus finely and learnedly paraphrased by MILTON, P. L. l. 392.

"First Moloch—horrid King—besmeared with blood
Of human sacrifice, and parents tears:
(Though for the noise of drums and timbrels loud,
Their Children's cries unheard, that "past through fire,"
To his grim Idol.)—Him the AMMONITE

Worshipt

Plain Simplicity of the PROTESTANT RELIGION xvii*Paradoxes*

Worshipt in *Rabba*, and her wat'ry plain,
 In *Argob* and in *Bafan*, to the stream
 Of utmost *Arnon*. Not content with such
Audacious neighbourhood, the wisest heart
 Of SOLOMON he led by fraud, to build
 His Temple right against the TEMPLE OF GOD
 On that *opprobrious Hill*."

"The more, fair VIRTUE's seen, the more the charms:
Safe, plain and easy are her artless ways;
 With face erect, her eyes look *strait before*,
 For dauntless is her march, her step secure.
 Not so pale FRAUD:—now here *she* turns, now there,
 Still seeking *darker shades*, secure in none;
 Looks often back, and *wheeling round and round*,
 Sinks headlong in the danger she would shun."

It was a fine observation of the present *Stadtholder*—who found an
 asylum in the generosity of the *British Nation*—"that if THIS COUNTRY
 was to escape the general wreck of Nations, it would owe its preservation to
 RELIGION." And when reminded that "there were not wanting many
 RELIGIONISTS in FRANCE."—"True," said the Prince, "but they were
 not in earnest—I see here a serious interest in the thing: the people know what
 they are doing, when they go to Church: they understand something of it, and
 take an interest in it."—"May his observation," says Professor *Robison*—
 "be just, and his expectation fulfilled!"

How MANY, alas! in IRELAND, know NOT what they are doing!

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Thomas

* The *Character* of this wretched spectacle of Wit abused, and Talents prostituted, may perhaps best be collected, from his own gross Satires or Lampoons; and in his own motley lines—*Suo sibi hunc jugulo gladio.*

"Fleas are not Lobsters"—Nor are Witlings, Wits.

For Dryden, appositely informs us :

"Half Wits are Fleas :—so little and so light,

We scarce could know they live, but that they bite."

And from *Peter's* last publication ; against Mr. PIER himself;

"I grant

Thomas Paine. See Rights

xvii

The

" I grant him *perseverance*, grant him *tongue*,
 With *Words* I own the fellow well supplied :
 When *dead* what leaves THIS WIT to light mankind ?
 Not the dim lustre of a *Snail* behind !
 Grant from his dust, the world *one ray* may find ;
 What is't ?—the *glimmer of a rotten Stick* !"

Lie there *Peter Pindar*, whose vanity has at length disclosed to " *the Hell-bound Infamy*" the name of J. WOLCOT, M. D.—*fixed and fascinated* by his own *Rattle-Snake* ; so beautifully, but so frightfully described, as if by an actual Spectator :—fit emblem of the deleterious power of " the FOUL FIEND !

" Thus, when the *wily Snake*, beneath a *Tree*
Darts his *red eyes*, upon his feathered *prey* ; *
Poor Bird !—no more he swells the song of love,
 Waves the wild wing, and glides from grove to grove ;
 With panting heart, he *tries* to shun the foe ;
 But *looking ON THE STEADY FIEND*, below,
 In chains of *fatal fascination* bound,
 Captive he *bops* around HIM and around ;
 Till nearer, nearer *drawn*, with hopeless cries,
 He *drops* upon the poisoned fang, and *dies* !"

* —" The Rhyme is here *defective*"——M. R.

—" It is a *vile* Rhyme."

B. C.

Quart.—Would not "*Spray*," amend it? substituted for "*Tree*."

" At sight whereof, each *Bird* that sits on *Spray*."

Hubbard's Tale.

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	<i>Satire</i>

* This wooden *Critic*, and miserable *Politician*, "going through the BIBLE as he boasts," with his levelling "axe on his Shoulder;" like a right *Mohawk* Warrior, wishing "to fell" all civil and religious order—and to reduce the polished Nations of the Earth to the barbarism of his brother *savages* in the wilds of America—who vaunts, that "he could write a better book than the BIBLE himself"—now officiates as *Priest*, we understand, in the *Temple of Reason*, erected by the Director *Reubell*, and lately preached a Sermon before the Directory, on the *Being and Attributes of THE DEITY!!!*

By his superior sagacity he has discovered, that *the wheels within wheels*—in Ezekiel's sublime Vision—denote *Political Contrivance!* And from the Greek names of the Constellations—The *Pleiades*, *Orion* and *Arcturus*, (totally differing from the *Hebrew*, both in sound and sense) that the Book of *Job*, the oldest of the *Hebrew Canon*—was written originally in *Greek* and in *modern times!*!

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Universities

* This *Arch Infidel*, (*Voltaire*) cursed with a long life, who for half a century, laboured to subvert Christianity, from the vanity of undoing what twelve Apostles had reared, by himself singly; when "READY TO DIE OF GLORY," in the Theatre, at his last visit to *Paris*, overpowered by the applauses of his infatuated votaries, and formally crowned; he was seized suddenly with a vomiting of blood, on his return home from the Theatre, to meditate fresh triumphs; under which, he lingered about three months, and then expired in agonies of horror and remorse, of which

" the

U.

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H

Untrussing

"the Furies of *Orestes* could furnish but a faint idea."—At the beginning of his illness, he sent for a *Confessor*, to whom he wrote the following Note :

"You had promised me, Sir, to come and *hear* me. I entreat you would take the trouble of calling, as soon as possible."

(Signed) "VOLTAIRE."

Paris, 26 Feb. 1778.

A few days after, in the presence of the same Abbé *Gualtier*, he wrote the following declaration; copied (as the Abbe *Barruel* assures us) from the minutes deposited with M. *Monst*, Notary at *Paris*.

"I, the undersigned, declare, that for these four days past, having been afflicted with a vomiting of blood, at the age of 84, and not having been able to drag myself to the Church; the Reverend the Rector of *St. Sulpice*, having been pleased to add to his good works, that, of sending to me the Abbé *Gualtier*, a priest; I *confessed myself* to him; and if it pleases GOD to dispose of me, I die in the *Holy Catholic Church*, in which I was born: hoping that the Divine Mercy will deign to pardon all my faults. *If ever I have scandalized the Church, I ask pardon of GOD and of the CHURCH.*

(Signed) "VOLTAIRE."

March 2, 1778.

"In

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Xenophon's

"In presence of the Abbé Mignet, my Nephew, and the Marquis de Millevalle, my friend."—That same friend, to whom he had recommended by letter, eleven years before—"Conceal your *Murder* from the *Enemy*, while endeavouring to crush the *Wretch*"—*Ecraser l' Infame*—meaning by this Horrible Seal of Secrecy—Ecr. L' INF.—JESUS CHRIST Himself!

* "The dangerous talents of *Mirabeau* in Literature, rather consisted in choosing their objects, which attracted a general and furious attention, than in the ability of discussing them well."—*Desobard's History of the French Revolution*, p. 206.

"He

Xenophon's Cyropædia, Asbley's commended

218

" He wanted knowledge of great things, and was learned only in the bustling detail of intrigue. And at any time, would sacrifice every thing to have an opportunity of exercising his brilliant eloquence, and indulging his passion for satire and reproach.

" The greatest obstacle to his advancement was the abject worthlessness of his character. What we usually call *profligacy*—viz. debauchery, gaming, impiety, and every kind of sensuality, were not enough; he was destitute of *decency* in his vices:—Drinking was the only vice, in which he did not indulge; his exhausted constitution did not permit it. His brother *the Viscount*, on the contrary, was apt to exceed in jollity. One day *the Count* said to him, "*How can you, Brother, so expose yourself?—What! says the Viscount—How insatiable you are.—Nature has given you EVERY vice, and having left me only this ONE, you grudge it me.*"

" When the elections were making for the *States General*, he offered himself a candidate in his own order in *Aix*; but he was so abhorred by the *Noblesse*, that they not only rejected him, but even drove him from their meetings. This affront settled his measures; and he determined on their ruin. He went to *the Commons*, disclaimed his being a gentleman, set up a little shop in the market-place of *Aix*, and sold trifles. And now fully resolved what line he should pursue, he courted the Commons, by joining in all their excesses against the *Noblesse*, and was at last returned a *Member of the Assembly*.

" By his means, principally, in conjunction with the *Abbé Perigarde*—afterwards Bishop of *Autun*, were the *Freemason* Lodges of France, initiated in the higher illumination of the German Adepts—by a *deputation* of two of their most enlightened members.

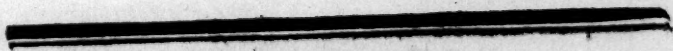
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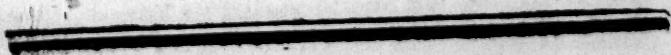
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THE

MONSTROUS REPUBLIC.



THE
MONSTROUS REPUBLIC.

THE
MONSTROUS REPUBLIC:
OR,
FRENCH ATROCITIES
POURTRAYED.

CONJURARE CIVES NOBILISSIMI, PATRIAM INCENDERE!—GALLORUM gentem, INFESTISSIMAM NOMINI ROMANO, in bellum arcessunt—Duc Hosium cum exercitu, supra caput est.

"A CONSPIRACY HAS BEEN FORMED BY CITIZENS OF THE FIRST RANK, TO INFLAME THIS COUNTRY!—They are inviting over the GALLIC NATION—that *most inveterate foe to the Roman name*, as their auxiliaries in war. *A hostile leader, with an army, is hovering over our head!*"

CATILINE WAR.

LONDON:
PRINTED FOR J. WRIGHT, PICCADILLY; and JOHN
MILLIKEN, 32, GRAFTON-STREET, DUBLIN.

1799.

MONSTRIOUS REPUBLIC

FRENCH ATROCITIES

THE ATROCITIES

THE ATROCITIES OF THE FRENCH IN ALGERIA

THE ATROCITIES OF THE FRENCH IN ALGERIA

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THE ATROCITIES OF THE FRENCH IN ALGERIA

THE ATROCITIES OF THE FRENCH IN ALGERIA

TO

MY COUNTRYMEN.

AT the most awful and perilous and momentous *crisis*, the BRITISH DOMINIONS ever saw—

Big with the fate of CARTHAGE or of ROME—

When we learn from the highest Authority, that “Treasonable Societies of UNITED IRISHMEN, UNITED ENGLISHMEN and UNITED SCOTSMEN, *holding continual intercourse and connexion with each other*, have formed a systematic and deeply organized plan, for the entire overthrow of the *British Constitution*; the general confiscation of *Property*; and the erection of a DEMOCRATIC REPUBLIC, founded on the ruins of *all Religion*, and of all *Political and Civil Society*,
and

and framed after the model of THE FRENCH ;—relying on the assistance and co-operation of FRANCE :—and that *hostile preparations* are now making, with extraordinary vigour and exertion, in some of the Ports of FRANCE for the invasion of GREAT BRITAIN OR OF IRELAND :”—

Report of the Committee of Secrecy of the British House of Commons, March 15, 1799 :

At such a *crisis* then—“ when the season of *temporizing* is past”—when the *silence* of any—of every *well affected* and *well informed* CITIZEN—who is able if willing—to furnish “ *fully authenticated facts*”—not flimzy speculations, not idle declamations—not “ *prophefying smooth things*”—but, “ *telling truth in charity*” to the community—“ *the whole truth*”—as far as they are able to receive or bear it—and “ *nothing but the truth,*”—“ SO HELP HIM GOD”—is not only *base* and *dishonest* in itself—but *treasonable* against the CONSTITUTION, and *impious* against THE GOD OF ORDER—if by any means, or upon any paltry consideration of personal hazard, through “ *ensnaring fear of man*”—he shrinks back from
commu-

communicating, what may tend, (with THE DIVINE CO-OPERATION)—to undeceive *deluded Insurgents*—(not *steady Traitors*—whose recovery is desperate—“ *having their conscience seared with a hot iron*—and made callous against impressions of *Truth, Religion, and Loyalty*,)—“ *to give light to those that sit in darkness*”—in mental, worse than *Egyptian darkness*—“ *to guide their feet into the way of peace*”—and to *heal* those unhappy “wounds and bruises” of *religious schism and political discord*, which have so long *harrassed*, and now *convulse*, and by putrifying, threaten “*to extinguish IRELAND*”—if suffered to fester and rankle, without emollients and cathartics; —to rouse “*morbid insensibility*” and stimulate to action, if possible, that *languid neutrality of conduct*, which disgraces a mass of *negatively loyal* subjects, and paralyzes the circulation of the life blood of the *body politic*, in the prompt and vigorous and combined exertion of *all the well affected*—with the *Executive Government* :—acting therefore, under the powerful impression, the irresistible impulse of such mighty incentives, such paramount considerations, I now offer to
the

the public, the following *frightful*—(and yet perhaps not altogether *dry* nor *unentertaining*) sketch of *French principles* and *French practice*, slowly and carefully collected, from various and authentic sources of information, since the commencement of the **FRENCH REVOLUTION**.

CATO.

April 5th, 1799.

THE

MONSTROUS REPUBLIC.

*Instat terribilis vivis, morientibus hæres ;
Nulla quies : Oritur, præda cessante, libido ;
Divitibusque Dies, et Nox metuenda maritis
Emicat ad nutum stricto mucrone minister !*

—— *Sævis opus est, et fortibus umbris ;*
Ipsa facit manes : HOMINUM MORS OMNIS IN
USU EST.

OMNIA FATA LABORANT—UNOQUE SUB ICTU
STAT GENUS HUMANUM !

*“ Terrible SHE assaults the living, is heir to the
dying ;*

*There is no respite : When plunder fails, then lust
succeeds ;*

B

Day

Day by the *Rich* is dreaded, Night by *Husbands*;
Quick at a nod, springs forth the *Pander*,
With his sword unsheathed."——

" *Ruthless and potent spirits, the work requires :*
SHE sacrifices to Demons : The death of Men
In every shape, turns to her account."

" THE FATES OF ALL NOW LABOUR,—AND THE
HUMAN RACE
STANDS AGHAST, AWAITING A SINGLE BLOW !"

These classical passages, from *Lucan*, &c. are applied in the *prefatory epistle* of the *British translation* of the quotations introduced in that great *moral and political satire*—*THE PURSUITS OF LITERATURE*,—to the enormous atrocities of "*THE MONSTROUS REPUBLIC*."

Having attended myself, with no small interest to the progress of the *French Revolution*, and with anxious solicitude, watched the rise of that tremendous *hurricane*,—at first "no bigger than a man's hand," appearing like a *cloudy speck*, on the *Horizon of EUROPE*, but gradually spreading, thickening, gathering, blackening, until it reached the *Zenith of FRANCE*, on which it burst in *Thunder and Tempest*, laying all waste within the sphere of its attraction, and thence proceeding with accumulated fury, to ravage and desolate, the neighbouring Countries of the Continent ;——I was powerfully struck with the
exquisite

exquisite accuracy of the imagery and propriety of the application,—to that *wild beast* dreadful and terrible and strong exceedingly,”—the legitimate offspring of the *Roman Republic*—so described in prophecy. Dan. vii. 7. and I sketched a few straits by way of comment or illustration of these tremendous texts, from materials collected from a variety of publications, which at length assumed the present shape.

Of these, the principal are *Harper's* address to the *Americans*; *D'Ivernois* on the *Genevese* Revolution; *Du Gouvernement des mœurs et des conditions en France, avant la Revolution*, attributed to M. Senac de Meichan; *Barruel's Memoirs of Jacobinism*; *Robison's proofs of conspiracy*; the *intercepted Letters* of the traitor *Stone*, &c. to Doctor *Priestley*; and those, of *Bonaparte's army in Egypt*; the speeches and publications of *Pitt*, *Burke*, *Robespierre*, *Grattan*, *Sheridan*, *Belfham*, &c. The report of the *Irish and British Committees of Secrecy*.—*Hales's* tracts, (1. On the *Rights of Citizens*, 2. The *scripture doctrine of political government and political liberty*, and 3. *Tithes*; published in 1793 and 1794.) The *Pursuits of Literature*; the *Anti-Jacobin*, (lately collected in two volumes); *Duigenan's* answer to *Grattan's* address; the *British Critic*, and the *Monthly Review*, &c. &c. &c. Which I cite not out of vain parade of erudition, nor from “the pride and naughtiness” of authorship, but as furnishing useful

and valuable *authentic* documents, both *constitutional* and *revolutionary*, to those who are able and willing "to search" and think for themselves, and to separate the wheat from the chaff, by careful, critical, and unprejudiced winnowing.

FRENCH POLICY.

The following masterly outline of the *systematic* "craft and subtlety" of THE MONSTROUS REPUBLIC—now "working against us," and against the *Christian* and *Mahometan* World,—is furnished by that sagacious and profound *American* statesman, *Harper*.

"FRANCE has formed a plan of aggrandizement, at the expence of *all her neighbours*; resolving (after the example of the *Romans*—*those ferocious and systematic destroyers of mankind*) to make *all Europe*, and finally *the whole world*, bend beneath her yoke. A resolution, in the accomplishment of which, she pursues the *Roman policy* of DIVIDING TO DESTROY; of *bribing* one Nation with the spoils of another; of *enticing* the stronger to inaction; *reducing* the weak to submission; and by the *resources* of the one, and the *connivance* of the other, *breaking the strength* of those, whose power she dreads, and whose *policy* she cannot deceive,"—GREAT BRITAIN.

THIS

THIS plan, long since formed under the *Monarchy*, is still pursued and extended with the most steady and obstinate perseverance; with varying success indeed, but though often baffled and repulsed, still returning to the charge, with "labour unabashed." Nor does it receive any check from the *Revolutionary* convulsions of France, and the rapid *changes* of her *Executive Government*. Faction succeeds faction, as wave succeeds wave, each struggling for the mastery. They massacre, they banish each other without mercy or remorse, by the *Guillotine*, the *Fusilade*, the *Noyade*, and the *Cayenne Diligence*; but amidst their distractions at home, they are united in one and the same object abroad—*The aggrandizement of France at the expence of the rest of the world*. And "*the end*, in their imagination, sanctifies *the means*."

There is indeed much *Gigantic* violence and wickedness in their plans, but no symptoms of weakness or incapacity. To oppress, encroach, and subjugate, whether by fraud, or by force, is their first determination, and their constant practice; proceeding both by sap and storm. First, by *negotiation*, by *fraternization*, overreaching and undermining, and then suddenly overpowering and demolishing. "*The Tyger crouches before he leaps upon his prey*." Thus did THE MONSTROUS REPUBLIC, fascinate and fix the little Republics, of *Holland*, *Venice*,
Switzer-

Switzerland, &c. till they were swallowed up in succession; and by *treachery* and *corruption*, paralyze the operations of the *German Empire*, irresistible if united. But the seeds of division springing from the radical imperfection of their *federal* constitution, and that everlasting system of acting on the *defensive*, that obstinate delay of all precautions for fear they should be construed into hostilities, that abject desire of a delusive and precarious peace, with a faithless foe, whom no ties of honour or religion can bind, in a word, that *temporizing policy*, which adopts *half measures*, when the most decided, the roundest and the most vigorous, are indispensably requisite to ward off the impending blow—from a wily enemy, that “*strikes but conceals the hand*,” has ruined every thing hitherto on the Continent of Europe.

But GREAT BRITAIN is the prime object of their inveterate hostility, and disappointed rage, and all devouring rapacity, eager in the pursuit of all those *reinforcements of luxury*, for which *France* has been heretofore distinguished—(for “their *Republican Tree of Liberty* was planted in the garden of the *Monarchy*, and bore all the *luxurious fruit* of the former periods of their history,” and to which, they are daily adding by the most refined policy, the finest *exotics*, the most precious remains of *Sculptures, Paintings, Gems, &c.* from pillaged *Italy, &c.* in

in order to render PARIS, * the grand *musæum* of the world). "They want the *ships*, they want the *trade*, they want the *wealth*, the *money*, and the *manufactures* of GREAT BRITAIN. And for these, they would fain give us, *their Liberty*,—their *mockery* of *liberty*,—but the price they demand, is the *sinews*, the *heart*, the *blood*, *bones* and *marrow*, of our Country." *Sheridan's speech*, May 20th, 1798. And their unvarying scheme of political debate is,

DELEND A EST CARTHAGO.

IRELAND also, they want to make their "*stepping stone*," across the channel, to the conquest of ENGLAND.

Hence

* The following Trait is pointedly descriptive of the steady and unrelenting policy, with which the *French Government* pursue this plan.

"When the *French* took possession of *Rome*, and ransacked its curiosities—they took drawings of that beautiful spot, the *Villa D' Albani*, so distinguished for every *sculptural* and *agricultural* grace; and then—they proceeded with wanton barbarity to reduce that *Paradise* to a barren heath!!!—The reason *why?* will naturally be asked?—They meditated the building of a *Villa D' Albani*, near *Paris*; and were *jealous*, that such another spot should appear on the surface of the *Globe*.—See also *Robison*, 255.—"The *French* aim at nothing less than to make *Paris* the *Emporium* of the fine arts." *M. R.* Vol. 21. Append. p. 490.

Hence is she so unremittingly assailed by all the arts and machinations of French *Jacobinism* under the mask of forwarding the *Emancipation* and *Independence* of "*Erin go brach*," by *venal oratory*, and by that most potent instrument of corruption and disorganization, a *licentious press*, wishing to dissolve *British* and *Irish* connexion, to detach, and sever from each other, the component parts of the BRITISH EMPIRE,—to split the triple crown of *England*, *Scotland* and *Ireland*, into three distinct *Republics*, thereby to prevent them from exerting that "*UNION AND FORCE*," which is the motto, and the main spring of the "*REPUBLIQUE FRANCAISE*,"—"one and indivisible," herself, and thereby more capable of concentrating the mighty forces and resources of "*THE GREAT*" and warlike "*NATION*" of *France*.

And to cut asunder the *gordian knot* of that "*triple cord*," which binds, (and will I trust for ever bind) the kindred people of these *fortunate Isles*—*DIVISOS ORBE BRITANNOS*—"Which stand as *Neptune's* parks, ribbed and paled in, with rocks unscaleable, and roaring waters." *Hoche*, *Humbert* and *Bompart* were sent—but sent in vain. And now as a last and desperate stake, "a formidable armament" is fitting out to co-operate with the United powers of *Treason* and *Rebellion* springing up in a plentiful crop of *United Englishmen*, *United Scotchmen*, and *United Irishmen*, (though last, not least virulent and mischievous)

chievous), from the *Dragons Teeth*, so industriously sown throughout these Countries.

"The *mystery of iniquity*," which has been so long "working" underground, and has lately been dragged forward into light and infamy, by the concurring reports of the *British and Irish Parliamentary Committees of Secrecy*, is truly alarming and terrific. Every true born Briton and Irishman it warns:

*Periculose plenum opus aleæ
Trahas, et incedis per ignes,
Suppositos cineri doloso.*

"You manage a work, full of *perilous hazard*;
And are walking over smothered embers,
Hid by treacherous *ashes*."*

The following *instructions* were originally given by *Hoche*, the ravager of *La Vendée*,—to Col. *Tate*, commander of the *Legion*, landed in *Wales*, in 1797, for the
C purpose

* The *instructions* themselves, are given, by the *Anti-Jacobin*, I. p. 480. and their *authenticity*, (which had been denied, by "the *Wuilings* of England"—in the pay of France—(as well as *Bonaparte's Mahometan proclamation*,) proved, p. 499. shewing—"that the *original instructions*, at full length, signed by *HOCHÉ*, and attested by Col. *Tate*, are deposited in the office of the *Secretary of State*, for the home department."

purpose of promoting the sacred work of *insurrection* in *England*; as we learn from the *Anti-Jacobin*. And they are now given a second time, revised and enlarged by the Directory, to General *Humbert*, commander of the intended expedition against *England*.

HUMBERT'S INSTRUCTIONS

FOR A PROJECTED INVASION OF ENGLAND.

"The expedition of General *Humbert*, has three principal objects in view: the first is to put the Country into a *state of insurrection*; the second, is to embarrass the commerce of our RIVALS; the third is to prepare and facilitate the means of making a *descent*, by giving the greatest perplexity to the *English Government*."

1. "THE CLASS OF PEOPLE MOST EASILY TO BE MOVED TO INSURRECTION IN ALL COUNTRIES, IS THE POOREST CLASS. This may be effected by distributing *money* or *drink* among them; by ascribing to the *Government* the public wretchedness; by instigating them, and facilitating their means to *revolt*, to pillage the public granaries, and to plunder the property of the rich,—WHOM THEY ALWAYS REGARD WITH AN EYE OF ENVY."

"The Houses, the Granaries, the Cattle, the Forests belonging to any of these, must be distributed among the

the people, or pillaged by them. These calamities, (which THOSE OF THE REPUBLIC compel us to inflict, and to which a ferocious Nation constrain us to expose it) will induce many of the labouring people and the rabble of the Country to espouse our cause ;"

" But they must on no account be incorporated with our own troops : they must be formed into new corps and placed under the command of French officers, in order that no native of the Country, may become acquainted with the state of our force : they should also be kept separate, and as much in ignorance in this respect, as circumstances will permit.

" General Humbert must invite deserters from the enemy, and likewise prisoners, to enlist in the new corps. If they should refuse, their hair and their eye-brows must be cut off : and if they should happen to be retaken, they are to be shot."

" He will not fail to bear in mind, that there are in England a great number of Frenchmen who will hasten to join him. These, are the prisoners of war, both soldiers and sailors,—and a number of others—[not less than 50,000, United Irishmen, as discovered by the Committee] whom, wretchedness and a thirst of vengeance would allure to his standard. He is at liberty to admit Frenchmen into the legion ; but he must employ the utmost vigilance to

prevent these new comers from entering into cabals.— Any attempt to excite *mutiny* must be severely punished."

2. " With respect to the embarrassing of commerce, this may be effected by breaking down *bridges*, *dikes*, and *causeways*; (which is indeed necessary for the purpose of self preservation) by plundering convoys of *provisions*, and private and public *carriages*; by cutting off the *supplies* destined for *towns*; by burning *merchant vessels*, *boats*, &c. by setting fire to *dockyards*, *ropeworks* and the *sail-cloth* manufactories."

" It is also to be observed, that in consequence of these operations a number of workmen will be deprived of employment, and will attach themselves to the party which supplies them with the means of subsistence: A MODE OF LIVELIHOOD SO MUCH THE MORE CAPTIVATING, AS THE INDIVIDUAL HIMSELF, CONTRIBUTES NOTHING TOWARDS IT."

3. " The object of the descent may be facilitated by disarming the *Militia*; by burning the *public arsenals* and *harbours*; by intercepting *messengers* in the service of Government; as well as by the *declassification* of the troops; through *desertion* and *insubordination*; and by the terror which the operations of the *Legion*, and the progress of the

the *insurrection*, will inspire into the minds of those who *might be inclined* to defend the Country."

4. " We shall call upon the *public and legal authorities* [to be erected by the *French*, on the ruins of the old] to *confiscate the property* of *runaways* or emigrants; as well as of persons, who under an *insidious neutrality* shall remain *passive spectators* of the dangers of their Country, and reserve to themselves the opportunity of declaring their sentiments, without danger, in favour of the *victorious party*; and of ALL KIND OF BASENESS THIS BEING THE MOST CONTEMPTIBLE, it shall involve not only *confiscation* of the property, but the *banishment* of him who shall be guilty of it."

Omitting minuter details, this is the general outline of an *able and systematic plan of attack*,—a plan which seems to have been communicated to, and well conned by the IRISH INSURGENTS, during the present disastrous warfare; evincing in its atrocities, how carefully the instructions of these grand masters of disorganization, have been practised and even extended. Witness the late revival of that barbarous practice of *houghing cattle*—to cut off supplies from our fleets and armies, and to form magazines of provisions, for themselves and their allies, during the ensuing campaign!

Surely the mischievous operation of that *systematic plan* of *depredation*, and *ravage*, and *terrorism*, which has
resisted

resisted and even mocked the proffered lenity and forbearance of a *most gracious* Government, more than justifies the revival of measures for "*putting down Rebellion*," still more prompt and efficacious, than those that were suspended, through a clemency "*not according unto knowledge*." There is a principle of *mercy* in every noble minded breast, that softens the rigour of justice—and a commendable reluctance to believe ill of their species. But it may be carried to a ruinous extreme.—And it was observed by Mr. *Burke*, very early in the French revolution, that "*nothing had contributed more to the ruin of the KING, and the NOBILITY, than that disposition to believe in the possibility of a returning sentiment of humanity or remorse in the minds of their persecutors*."—When, to compleat the calamity, the old Government of France, was basely betrayed to its ruin, by the armies on whose loyalty it fondly and securely relied,——and who soon afterwards, when repentance was too late for redress, wept their treachery in tears of blood. How gloriously, have *British* and *Irish* Soldiers been, true to their King and Country! And to what has the present strange and disgraceful degradations of the Continental governments who have been scourged by France, been owing? Principally to "*the criminal lassitude, effeminacy and inattention of those several Governments, to watch the early progress of Rebellion, and to check it in its first principles?*"

Such

Such also was the leading cause of the overthrow of ancient *Rome*,—thus admirably described by that great Orator and Patriot, who was crushed by the ruins of that *Constitution*, which he vainly strove to uphold, against domestic treason.—*Majoribus præsidiis et copiis oppugnatur Respublica quam defenditur; propterea quod audaces homines et perditī nutu impelluntur, et ipsi etiam sponte suā contra Rempublicam incitantur: boni, nescio quomodo, tardiores sunt, et principiis rerum neglectis, ad extremum, ipsā denique necessitate excitantur; ita ut nonnunquam cunctatim et tarditate dum etiam volunt etiam absque dignitate retinere ipsi utrumque amittunt.* “The commonwealth is assailed by greater forces and resources than it is defended. Because daring and desperate men, are stimulated by a nod, and are readily incited, even of their own accord, to attack the commonwealth; while the well affected, by some unaccountable fatality, are too tardy, and neglecting the beginnings of innovation, are at length excited towards the extremity, by downright necessity; so that sometimes while they wish to retain tranquillity even without dignity, themselves lose both.”

Orat. pro Sextio.

See HALE'S third tract—where the whole of that admirable advice of a profound statesman for maintaining “*tranquillity with dignity*,” (of which this is the conclusion) was given;—at a time when the present disasters, might

might perhaps have been prevented, had these tracts been noticed or listened to.—*Venienti occurrere Morbo.*

Still however it may not be unseasonable, even in this *advanced stage* of rebellion and warfare, to delineate the *Revolutionary principles of FRANCE.*

FAS EST ET AB HOSTI DOCERI,

"It is allowable to be taught

Even by an enemy."

FRENCH WAR-WHOOP.

GUERRE AUX CHATEAUX ! PAIX AUX CABANES !

"War with Palaces ! Peace with Cottages !"

"You recollect"—says the acute and unprincipled *Jaubert*—(in the wantonness of success, after the storming of *Alexandria*—Letter 3. of the *intercepted correspondence*)—"the surprizing effect of this magic cry!"—and now—

—"War with the Mameloucs ! Peace with the Arabs !"

"This is the cry, which will swell our armies *here*, and sweep before us the oppressors of this part of the world !"

The *second* murderer at *Lyons*, (the *aftor* *Collet D'Herbois*, being the *first*,) *Jabogues*,—in his speech to the Democratic Society, furnishes the following commentary on the *war-whoop* :

"Down

"Down with the *Edifices* raised for the profit or the pleasure of *the rich*; down with them ALL. *Commerce* and *arts* are useless to a *warlike people*, and are the destruction of that *sublime equality* which France is determined to spread over the globe."—*Anti-Jacobin*, I. 333.

This "*magic cry*"—as it is indeed most justly styled, has roused one part of the world to arms against the other—the *poor* against the *rich*, and has "*divided*" every "*kingdom*" of the earth "*against itself*," thus "*brought to desolation*."—

It was in vain to tell the world, that *the fall of the palaces* involved that of *the cottages*; they were deaf to the remonstrance; they were long fascinated by the spell, and the peasants of *Holland*, the *Netherlands*, and *Italy*, have now to weep in tears of blood, the ruins of those palaces which have crushed their cottages also.

"Such a scene of horror and destruction as is presented by the country which has been occupied by the *French*, is beyond all description. The *princely palaces* have been stripped of *all their furniture*; doors, window-shutters, windows, the marble portals, every hinge, nail, and iron rail, have been carried away or destroyed—nothing remains but *the bare walls*, ruined with smoke and dirt. In some instances, the palaces themselves have been *burned to*

the ground: and it appears more an invasion of Tartars, than a war of a civilized nation.—Anti-Jacobin, 1. 634.

And such was "*the just reward*" of those degenerated Nobles, who harked into the cry in those devoted countries, and helped forward, in the blindness of their folly and rage for RADICAL REFORM—"the sacred duty of *insurrection*," against their lawful but listless governors.

But what was the crime of the unoffending *Swiss Republican Cantons*?—where there were NO palaces, NO nobles to excite popular envy or odium? There the helpless *peasantry* were betrayed by the irresolution and procrastination of their *magistrates*, overawed by the gigantic powers of France, and sacrificing themselves and their people to *temporizing* measures, and ruinous pacifications; or else, allured by the *commercial gain*, which their neutrality procured, as *common carriers* between the belligerent powers of France and Germany and Italy, which the cupidity of the *all devouring* REPUBLIC, encouraged for their own eventual profit, until the season of disgorging should arrive, when they should be at leisure to swallow the *collective* prey of their frugal and industrious neighbours; and now the deluded and betrayed *Swiss*, see themselves surrounded by the ruins of their smoking *cottages*, and are now breathing "*curses not loud but deep*," cutting off in secrecy and silence, those armies of their *wanton and hypocritical*.

critical destroyers ; and wreaking vengeance too late, with wild and indiscriminate fury, on the author of their delusions, and the agents of their destructions !

Listen, DELUDED IRISHMEN, to the following description of the situation of *Switzerland*, as detailed in the *Gazettes* of its conquerors :—*Anti-Jacobin*.

1. "The country round *Berne*, presents a picture of devastation and horror. *Not less than FIVE HUNDRED FAMILIES*, WHO HAVE LOST THEIR ALL—their *fortunes*, their *habitations*, their *clothes* even, and the *means* of *daily subsistence*, by THE RAVAGES OF THE FRENCH ARMY,—WANDER ALL DAY LONG ABOUT THE WALLS OF THE CITY, BEGGING SUPPORT (*this is the French account*) from THE CHARITY of their *new allies*, and their *newly constituted government*." ! ! ‡

2. At *Malta*, "an *immense population* was supported by the *Order*,"—"I had half an inclination (*proceeds Faubert*) to remain *Commissary* for some time at *Malta*, (after it had been betrayed to *Buonaparte* * and pillaged)—" but
when

* "We set sail from *Toulon*, the 19th of May, and steered with a favourable wind for *Malta*, where we arrived on the 10th of June. The conquest of this important place cost us but a

when I saw that *for the first year at least*, that port could neither receive from *France* nor from *Egypt*, such supplies as would render a residence there *tolerable*, and that a *numerous population* would suffer—at least for a time, *the agonies of passing from an organization (imperfect without doubt, but) long established, to one differing from it in every respect* [cast in the same common mould of *French Democracy*, without variation, for *all the subjugated states*]
 “When I saw *all this*, I said to myself:—*Let some body else*

few men.—It capitulated on the 12th.—THE ORDER WAS ABOLISHED, and *the Grand Master, packed off to Germany with a budget of fine promises.*”—*Boyer.*

The principal agent employed by the *Directory* to corrupt and revolutionize the *Knights of Malta*, was *Poussielgue*, originally a merchant of *Marseilles*, a man gifted with uncommon talents for intrigue. He was rewarded for his treachery by *Buonaparte*, “who knows how to distinguish”—with the lucrative post of *Contractor of the Exchequer of the Army of the East*, and *Administrator General of the Finances.*

See his admirable description of THE BATTLE OF THE NILE, viewed from *Rosetta*, Lett. 30. which, with the Rear Admiral—*Ganteaume* Lett. 31, and 32 (who was blown up in the *L'Orient*, but survived) give a compleat and perfect account of that most terrible engagement.

else be witness to these dreadful distresses, and let me try my fortune at Alexandria."—"But yet, the possession of the Island, in a military point of view is of the utmost importance."

"The French soldiers, (says the intelligent Boyer) are terrible in the field, terrible after victory."

"We began by making an assault upon Alexandria—garrisoned by 500 Janissaries, of whom scarce a man knew how to level a musquet; a huge and wretched place, open on every side, and most certainly, very unable to resist the efforts of 25000 men, who attacked it at the same instant. We lost, notwithstanding, 150 men, (Guillot says 300, in scaling the ramparts of the city,) whom we might have preserved, by only summoning the town. But it was thought necessary (by the Commander in Chief) to begin by striking terror into the enemy.

"Repulsed on every side, the Turks betake themselves to God and their Prophets, and fill their mosques; and our soldiers, burning to avenge the death of their comrades, pitilessly put to the edge of the sword, the remains of the Turkish troops, who had taken refuge in a mosque. Men, women, old, young children at the breast, ALL ARE MASSACRED! At the end of four hours, the fury of the troops ceases."——

The

" The *Mameloucs* and a vast number of *Arabs* took refuge in the desert. The few inhabitants that remained, were exceedingly astonished, at finding we did not cut their throats!—And read with transport of joy, the [*Mahometan*] * Proclamation, (as *Faubert* calls it) which the Commander

* BUONAPARTE'S PROCLAMATION.

This is given at length in the *Appendix*, No. 1. furnishing the following extracts :

" IN THE NAME OF GOD, GRACIOUS AND MERCIFUL.

THERE IS NO GOD BUT GOD :

HE HAS NO SON, or Associate in his kingdom."

" *Inhabitants of Egypt !*

When the *Beys* tell you the FRENCH are come to destroy your Religion, believe them not ; it is an absolute falsehood. Answer those DECEIVERS, that they are only come to rescue the rights of the poor from the hands of their tyrants : and that the French adore THE SUPREME BEING, and honour the Prophet (*Mahomet*) and his holy *Koran*."

" The French are TRUE MUSSULMEN. Not long since, they marched to Rome and overthrew the throne of the Popes, who excited the Christians against the professors of *Islamism*, (the *Mahometan* faith)—afterwards, they directed their course to Malta, and drove out the unbelievers, who imagined they were appointed by God to make war on the *Mussulmen*."

" The

mander in Chief had previously printed in *Arabic*."—[Stating that the Frenchmen were "*true Mussulmen*," and
came

"*The French* have at all times, been *the true and sincere friends* of the *Ottoman Empire*, and the enemies of their enemies."

"May the SUPREME GOD make the glory of the Sultan of the *Ottomans* eternal; pour fourth his wrath on the *Mameloucs*; and render glorious the destiny of the *Egyptian nation*!"

Alas! The fabricator of this *Manifesto*, unexampled indeed, for stupendous impiety, falsehood, and hypocrisy, dictated surely by THE FATHER OF LIES himself, knew not, that "THE SUPREME GOD, by the mouth of his Prophet *Ezekiel* 29. 15. had decreed long ago:

"EGYPT SHALL BE THE BASEST OF KINGDOMS."

It has long been THE SLAVE OF SLAVES—slave of the *Mameloucs*, the slaves of *the Porte*, and now of the *French*, the slaves of the *Directory*!!!—See Adjutant *Boyer's* curious and instructive *Letter to his Parents*, No. 22; to which add *Desgennette's*, to his wife, No 17, and *Jaubert's* confidential Letter to Gen. *Bruix*, No. 3.

And the remarks of this last acute and unprincipled writer on the Proclamation, deserve to be recorded.

"You

came to deliver them from the tyranny of the *Mameloucs*, and “to render glorious the destiny of the Egyptian nation.”

Listen

“You will laugh outright perhaps, ye *swillings of Paris*, at the *Mahometan Proclamation* of the Commander in Chief. He is proof however, against all your raillery, and the Thing itself, will certainly produce a most surprising effect.”

“This Proclamation has given birth to two very singular circumstances:”

1. “The evening before [we landed] we had seized a few *Turks* and *Arabs* and carried them on board the fleet. The question was [how] to calm their apprehensions, and make them *our apostles*. A *Maronite priest* from *Damascus*—A CHRISTIAN LIKE OURSELVES,—was ordered to read it to them, and to comment on it as he proceeded. When you consider the *Proclamation*, you will judge how well *the part he played* became him!”

2. “We gave the *Flag Officer* of the Turkish Vice-Admiral (who came on board the *L'Orient* to enquire into the destination of our armament) the Proclamation to read. He excused himself on account of his ignorance; and it was read to him.—Every paragraph that touched on the insolence of the *Mameloucs*, made him leap for joy. He asked for some proclamations to disperse.”

Listen also, MY COUNTRYMEN, to the following *impious cant*, of that unprincipled and hypocritical Ravager, *Buonaparte*, in his *Proclamation* to the army, after the spoliation of *Malta*, June 22, from on board *L'Orient*, on his way to *Alexandria*.

“ The people among whom *you are going to live*, are *Mahometans*. The first article of their faith is, “ *There is no other God but God, and Mahomet is his prophet.*”—Do not contradict them. Act with *them* as you did with the *Jews*, and with the *Italians*. Treat their *Muftis* and *Imans* with respect, as you did the *Rabbis* and the *Bishops*. You must act with *the same spirit of toleration* towards the ceremonies prescribed by the *Koran*, that you did to the *Synagogues* and the *Convents*;—to the religion of *Moses* and of *Jesus Christ*.—THE ROMAN LEGIONS PROTECTED ALL RELIGIONS.” !!!

“ *Pillage* enriches but *very few* men ; It dishonours *us*, it destroys *our resources*, and it renders those people *our enemies*, whom it is our interest to have for friends.”

How the *Proclamation* was understood by the Commander in Chief, and interpreted by his sanguinary and rapacious troops, the whole of the intercepted correspondence abundantly evinces.

FRENCH SLAVE TRADE.

The insatiable avarice of this modern *Brennus*, was remarkably evinced in a new mode of *traffic* which his ingenuity struck out :

HE SOLD HIS AUSTRIAN PRISONERS OF WAR TO THE SPANIARDS, TO WORK IN THE MINES OF AMERICA: !!!

They were embarked for this purpose by *hundreds*, during the course of the last campaign of 1797. Fortunately, the vessel in which they were *flowed*, fell into the hands of the *English*, whereby they were rescued, and the history of their sufferings, and of the cruel fate to which they were destined, made known.—*Anti-Jacobin*, December 25, 1799.

Of *Buonaparte's* callous disregard to "*the lives of men*"—his lavish sacrifice of 6000 of his bravest troops to the vanity of forcing the bridge of *Lodi*, when he could have easily turned it without the loss of a man—is decisive.—But his *decoying forty thousand* of his own veteran conquering troops to *colonize Egypt*†—or quietly to bury them there,

† This unheard of act of treachery, is clearly and irrefragably established by the well informed *Editors* of the *Intercepted Correspondence*,

there, to extricate the *grateful Directory* from the embarrassment of a promise of a *milliard* of livres to the army

E 2

of

Correspondence, and indeed by the whole tenor of the Letters themselves. And I cannot forbear (contributing my humble endeavour in embalming "*the perishable infamy*" of the name of *Buonaparte*) to collect a few striking points :—

1. On the embarkation of the troops at *Toulon*, &c. *Buonaparte* gravely promised, on *his honour*, (which he observed had ever been *sacred*) that—"they should each receive on their return, money enough to purchase *six acres and an half* of good land."—How does this tally with his proclamation on leaving *Malta*?—"The people among whom you are GOING TO LIVE, &c. intimating a *first* settlement in *Egypt*—and it was so understood by the Officers :—"To seize and organize the countries of *Egypt* and *Syria*,"—"to gain possession of *Egypt*." *Boyer* states as the object of the expedition :—While "from the complaints I hear, (says he) and the demands of several *Generals* who wish to return, I can easily perceive there are *vast* discontents in the army," and this so early as *July 28*, before the fatal engagement of the *Nile*, and the soldiers did not scruple to say, as their officers were passing by,—"There go the *Jack Ketches* of the *French*!"

"If ever I have the happiness of playing my part once more on the soil of my native land, nothing shall induce me to quit it again," says the turbulent and enterprizing *Tallien*, (the destroyer

of *Italy*, at the end of the war, in order to secure their assistance towards *enslaving* France, by the last revolutionary

troyer of *Robespierre*) in his letter to his wife, August 4.—“*Of the 40,000 Frenchmen, who are here, there are not four whose determination on this head is not the same as my own!*”—The whole number, including a flock of contractors for the spoils, those “*vultures*” perpetually hovering in the rear of *Buonaparte’s* conquests in *Italy*, &c. are estimated at 62,000 souls!

They were all indeed most miserably deceived and trepanned. *Buonaparte* himself was deceived.—“*This country*,” says he, in a letter to the Directory, dated July 6,—“*is any thing but what Travellers and Story tellers represent it to be.*”!

Sheehy also, the Adjutant General, writing from *Grand Cairo*, July 26, declares:—“*SAVARY has deceived us all, with respect to EGYPT: It is NOT that charming country of which he boasts so much; nor that balsamic dew, that is drawn in with the morning air; It is THE COUNTRY OF MISERY! Its inhabitants are savages, who have in every respect, incurred the disgrace of nature! They have, absolutely, nothing on their side.*”

“*O Jean Jacques! (Rousseau) passionately exclaims Louis Buonaparte—July 6, why was it not thy fate to see those men whom thou callest “the Men of Nature”! Thou wouldst sink with shame, thou wouldst start with horror at having been capable of admiring*

ary despotism of September 4, 1797,—but which *Barras*,
Merlin, and *Rewbell*, and the apostate *Talleyrand*, were
 neither

admiring them !”—Oh ! how many *misanthropes* would be converted, if chance should throw them into the midst of the *Deserts of Arabia* ?

And that *Buonaparte* had not the remotest idea of wintering in Egypt, is evident, not only from his detaining the fleet at *Aboukir*, contrary to the remonstrances of *Bruzeys*, who fell a victim to a treachery which he could not comprehend, but most decidedly, from his letters.—“ I shall pass the *cold months*, says he, in Burgundy, where I wish you would look out some little place for me.” See the letter itself, and the *fac-simile* of his hand writing in the *second part* of THE CORRESPONDENCE.

Who, after this *damning evidence*, but must execrate this LIAR, in his official letter to the Directory, after the disaster of the fleet, stating that “ to the 24th of *July*, he believed that the ADMIRAL had either sailed for *Corfu*, or entered the port of *Alexandria*.” !!!

Thus basely and cowardly did he calumniate that gallant Admiral, whom he had sacrificed : but he was not aware that his own letters would rise up in judgment against him.

Fanbert's letter of the 9th of *July* proves that “ the General had decided the stay of the fleet,” and *Ganteaume* also ; and
 Buonaparte's

neither able nor willing to pay, when the work was done and the treason over—crowns the character of this *unprincipled* gang, and their prime “pander”—*Buonaparte*.

“None

Buonaparte's letter of the 27th, to *Brueys*—states:—“The instant you inform me what you have done [*at Aboukir*] and in what situation you are, *you shall receive* FURTHER ORDERS from me, respecting what you have yet to do.”

Buonaparte most probably intended, after he had reduced Egypt, and disposed of his army there, to have returned to France with his favourite officers, and a few of the most tractable, perhaps, of his troops, with all his ill-gotten plunder, and there have been hailed as “*the Conqueror of Egypt*,” and hugged by the *Directory*, for delivering them from the importunate demands of 40,000 sturdy beggars, who were too sensible of their services, and too urgent in their demands to be cajoled with empty promises.

But he has been *curst* with success in the outsetting, only to make his disasters afterwards more grievous.

The plunder of *Malta*, amounting to upwards of half a million sterling, was blown up in the *L'Orient*; the Mamelouc Beys, “*carried off all their treasures to Upper Egypt*,” whither *Buonaparte* was disposed to have followed them, had not his
officers

"None but *great souls* can be completely wicked,"—little ones may have the wish, but they want the ability; it is only such "*choice spirits*," that can acquire and maintain unlimited ascendancy and command, over the governable herd of high and low *vulgar*—goaded "the *swinish multitude*" every where, "to rush violently down the steep and perish in the abyss," hollowed for them, and ultimately for themselves, also, to glut the infuriate ambition of one or more *fiends* in human form!!!

"THESE, THESE *are they*, whose breasts the FURIES *fleeced*."—*Buonaparte* himself, is certainly possessed of consummate bravery, admirable presence of mind, inexhaustible resources, diplomatic intrigue and military stratagem, a hardy endurance of toil, with the meanest foldier, and by the most fascinating affability of address, softening the most despotic rigour of command; which have given him an absolute ascendancy over his troops, both men and officers, with whom his will is law, and his peremptory mandate executes almost impossibilities; witness his allowance of only *part of a day* for the *debarkation* of the troops

officers threatened to *throw up their commissions*; His expedition with a chosen detachment of his troops, towards Syria, to intercept the *Caravan*, was rendered abortive by the skill and gallantry of *Ibrahim Bey*, who repulsed him with considerable loss, and forced him to retreat to *Grand Cairo*.

troops at *Malta*, and only two, at *Alexandria*. "The immense difference between *land and sea operations* can be no secret to you (says *Jaubert*, in his confidential letter to General *Bruix*, Minister of Marine, No. 3) but such is the General's way of doing things! As it is, every thing has completely succeeded."

"The general opinion was, that as soon as the debarkation was effected, we should have sailed for *Corfu*. The General has decided it otherwise. The good fortune which attends all his operations, will not fail to follow this."

"When the army first got sight of *Alexandria* and the deserts which surround it, both officers and men, were struck with consternation—*Buonaparte* revived their spirits."

"A most striking example was made at this instant:—A soldier was brought in, who had stolen a poignard from a friendly Arab; the fact was ascertained, and the culprit was shot on the spot."

"In consequence of this, an entire tribe of *Arabs*, consisting of 3000, sent deputies the next day to the Commander in Chief, to swear a lasting friendship between the two nations, under a pain of damnation; this tribe will furnish us with armed soldiers: others will assuredly imitate their example."

"We

" We set out for *Cairo*, says *St. Genier*, *August 9*, without provisions or horses, and were pursued as far as this place, from *Alexandria*, by bands of Arabs on horse-back, who harrassed us in a terrible manner. Just as we were setting out, the general seeing us *in want of every thing*, said to us, THE VIRTUES ARE ON OUR SIDE.

These few traits are sufficiently expressive of FRENCH CHARACTER—and surely *Buonaparte* has been raised up, like the destroyers of ancient and modern days—*Nimrod*, *Nebuchadnezzar*, *Cesar*, *Attila*, *Genghis Khan*, *Kouli Khan*, *Frederick of Prussia*, &c. as a scourge, in divine wrath, to inflict vengeance on the corrupters of *Patriarchal* and *Evangelical Religion*, both *Mahometan* and *Christian*.

But "*woe be to that man*," when the rapid and amazing career of his enormities is run, and the measure of his iniquities is full; his *impiety*, his *cruelty*, his *rapacity*, and above all his extreme *Hypocrisy*—" *straining gnats through his teeth, but swallowing camels*" by wholesale—" *Deceiving and deceived*." He has fallen into the pit which he hollowed for his *troops*, and his *Savans*,—*Monge*, &c.; where he intended to have left them, and slipped back to France, himself, after having atchieved the infamous conquest of Egypt, of which treacherous design, the *intercepted correspondence*, furnishes damning evidence, in the letters of *Faubert*, Rear Admiral *Gontegume*, and his own to Admi-

ral *Brueys*, and to his *confederates* in France—and he is now cooped up with the remains of his enraged and circumvented associates, in *Grand Cairo*, throwing up impregnable works, we are told (*March 1799*) against the hosts marching on all sides to invest him : where, during his short-lived reign, as *Ali Buonaparte*, the Sultan of Egypt, he may pass and repass from the *Delta* to the *Thebaid*, with his tri-coloured *Cheiks*, his *Imans*, and his *Mufts* ; he may explore the subterraneous chambers of the ancient *labyrinth*, and chuse for himself a niche in “ the sepulchre of the holy crocodiles,” (mentioned by *Herodotus*) wishing “ to be buried *with his fathers*.” He may visit the great *Pyramid*, and measure the tomb of *Cheops*, and he may there ruminate, with what complacency he may, on the desolations he has himself contributed to spread so widely throughout the earth, following *Alexander the Great*, and *Mahomet the Great*—“ those mighty hunters of men before the Lord,” and mighty *Nimrods* (or “ *Rebels*.”) He may contemplate the woeful and heart-rending description of the calamities of France, uttered by the eloquent *Vergniaud*, early in the revolution, about the close of the year 1791.

“ Harraffed,” said he, “ by internal distractions ; attacked, dismembered even by her enemies, SHE presents to us a mere heap of ruins.—*Unhappy Parisians* ! You who are so worthy of liberty, but who subsist by the labour

hour of your hands alone, what will become of you, when deprived of all your sources of industry? The city you inhabit shall no longer contain any others than those *perfidious monsters*, who dare to call themselves your friends. You will then demand bread.—“*Well: (this is the frightful language will be held out to you) You are oppressed by hunger?—Go into the caverns, filled with dead bodies, and furnish yourselves with the fruits of your rage!—Thirst torments you? Blood! Blood!*

“*I trust that in this OCEAN OF EVILS, LIBERTY will swim, will buoy itself on the surface: but my unhappy COUNTRY will then be like, THE MONUMENTS OF EGYPT! Externally we are struck by their majestic grandeur: but on entering them what do we find? ASHES, AND THE SILENCE OF THE TOMB!!!*”

And if he should turn back his eyes with terror and dismay from this frightful imagery (so awfully instructive to the conquerors at the Pyramids—who may, from the walls of Cairo, perhaps, have them in view!)—to the instructive lessons of ancient Satire, foreboding his own “*destiny.*”

“*Quid Crassos? Quid Pompeios evertit? et Illum,
Ad sua qui domitos deduxit flagra Quirites?*

Their *impiety* was, perhaps, the prime cause of their "overthrow." *Craſſus*, ridiculing the sacred ceremonies of his religion, hazarded an engagement with the *Parthians* (whom he invaded through insatiable thirst for gold) and was cut off with his whole army. *Pompey* so eminently "*the Fortunate*," in the outset of his career, after the capture of *Jerusalem*, dared with sacrilegious curiosity, to force his way into *the inner Temple*, which none but *the priests* were permitted to enter; and even into *the Sanctuary*—*the holy of holies*, shut to all, save the *high priest* himself, on the great day of *national atonement*: and from that inauspicious day, it has been remarked, that his fortune rapidly declined, and he was at length assassinated on the shore of *Alexandria*, whither he fled for refuge, after the battle of *Pharfalia*.

Cæsar too, his conqueror, in the zenith of his *dictatorial* power, fell a victim to the *injudicious* vengeance of his *enslaved* countrymen—when they were no longer worthy nor capable of *LIBERTY*:

"For who loves *that* must be first *wife* and *good*."

Milton.

FRENCH LUSTS.

"In every country, he who violates *women* is a MONSTER:" says *Buonaparte* in his hypocritical proclamation

tion to his troops. How many *monsters*, *Italy* has to rue, how many *Egypt*, is not the plan or province of this work to enquire. *France* itself, the hotbed of the revolution, has furnished multitudes, but none, perhaps, so transcendently atrocious as the following :

Among the most execrable *banditti* during the ruthless *Robespierre's* tyranny, was a wretch named *Lebon*. At *Arras*, where he was supreme, a very beautiful woman applied to him to spare her *husband*, devoted to the *guillotine*. He promised to do it on *certain conditions*. And after having driven her to this dreadful extremity, told her that *next morning* he would deliver her husband into her hands. She came; and he told her that in *two hours* she might return and receive him. She came again; and he took her to a window, from whence she saw her husband's head taken off.

" So far the story had had its parallel. But what follows surpasses all belief. In an agony of despair, she turned to this human *tiger*, uttering execrations on him, and *vive le Roi!* He ordered her to instant death: and when she was brought on the scaffold, as he stood at the window, he cried out to the executioner "*attendez un instant,*"—(wait a moment) and ordered her to be exposed *naked to the waist*, for a few minutes, before her head was severed from her body!!!"

" Such

"Such a trait would serve to *disbonour a whole nation*, and this *matchless monster* escaped—and we believe still exists." *Anti-Jacobin*, vol. 1. 329. And outrages, if possible, more savage and terrible, mark the steps of "*the Great Nation*" throughout the *Netherlands, Italy, and Switzerland*; one in particular, noticed by the *Anti-Jacobin*, vol. 1. p. 542, copied from the *French papers*, as happening in Switzerland, is sufficient to freeze the blood in the veins of the reader—and to make "*the pen drop from the hand*" of the relater!!!

"Will the FRENCH, * rebuild those *cottages* whose flames they have extinguished with innocent blood?—Will they allow the *Peasantry* to starve unmolested in their native air, which their hireling ruffians and panders of the Directory have polluted with pestilential carnage?—or to weep over the *desolation* of their families, in the arms of their childless consorts, whom brutal ravagers have butchered,

* This is adopted and altered from the *Crocodile* tears of the *Manifesto* to the *Irish Rebels*, intended to have been circulated this campaign, to exasperate them against "*his most gracious Majesty and government*," with malignant irony, which was discovered, "*under the table at which a division of United Irishmen, No. 2, were sitting; who were recently apprehended at the Royal Oak public house, near Red Lion Square, March 10, 1799.*"—See the Report of the Secret Committee of the British Lords—or *Faulkner's Journal*, March 26.

chered, or branded with *hot irons*, infamy, and disease, far worse than death? Thus imparting, to peaceful, innocent and happy REPUBLICANS, mildly governed by *patriarchal* authority, rather than by the rigour of laws,—to long suffering *shepherds* and *husbandmen*, who compose the population of the *Swiss* cantons,—in the energetic language of the respectable *Lavater*, in his dignified remonstrance to the *French Directory*.

“ THE LIBERTY OF HELL.” !!!

Thus, “ is FRANCE extending that desolation with which she has cursed her own country, to every nation which has been hitherto exempted from it—a ferocious and implacable enemy, “ whose measures are not limited by misfortunes, nor her attempts obviated by the destruction of her forces—an enemy, to whom the blood of the subject, is as nothing,”*—an enemy, destitute

* It was calculated by some of the prime agents of the French revolution, in cold blood, that—“ to carry it into execution would diminish the population of France, at least TWO MILLIONS, and in the year 1795, (the fourth, of the *Monstrous Republic*) the account stood thus—see the cruelties of the *Jacobins*, Paris, 1795, and the *Anti-Jacobin*, vol. 1. p. 332.

At

titute of every principle of reason, honour, and duty; an enemy, whose sole aim is directed against our national existence and liberty."—MR. PITT.

FRENCH APOSTACY AND SACRILEGE.

The Original source of that *desolation* with which "France has *curst her own country*,"—and is with the most restless activity and persevering "craft and subtilty," spreading all around, is

FALSE PHILOSOPHY

breaking down all the fences, and rending asunder all the ties

At Lyons, (levelled to the ground by a wretched actor, Collet D'Herbois.)	}	30,000
At Nantz,	} Massacred by cannonade, fusilade, noyade, or Guillotine, or Pike.	27,000
At Paris,		150,000
La Vendée,		300,000
Women,		250,000
Children,		30,000
Priests,	}	24,000

exclusive of the military slain in battle, nearly a tenth of the whole population of France !!! And what says the *Appendix* since?—Down to the current year, and opening of the campaigns in the *Grison territory, Italy, Egypt*—and (HEAVEN and our cause defend us !) perhaps the *British Isles*.

ties of RELIGIOUS PRINCIPLE—the only effectual “*padlock* that can be put upon the mind;”—for it is only “*the fixtures of principles*,”—(*positura principiorum*—as they are elegantly stiled by *Lucretius*,) laid down by “pure and undefiled religion and genuine philosophy, that can indeed restrain the lust of the flesh, the lust of the eye, and the pride of life,”—the raging passions of intemperance, vanity and ambition,—“warring against the soul,” and against the peace, harmony, and happiness of the human race. To whom this world *might be*, and the unerring word of prophecy, (rightly understood) encourages us to hope, *will be yet*, A PARADISE; a rapturous hope, dictated by *Revelation*, and embraced by *reason*, and cherished by the best and wisest of the heathen sages and poets—*Socrates, Plato, Cicero, Virgil, &c.*

The following strains of the *Sybilline Oracle*, communicated by that learned antiquary and Pagan mystagogue, *Virgil*, before the birth of Christ, are worthy of the attention of modern philosophers.

*Ultima Cumæi venit jam carminis ætas,
Magnus ab integro sæculorum nascitur ordo.*

G

Jam

† *Virgil*, according to the conjecture of the most judicious critics, was one of the *quindecimviri*, or sacred college, to whose

Jam nova progenies cœlo dimittitu alto,
 — Ac toto furget gens aurea mundo.
 Jam regnat APOLLO.

Te Duce,

whose strict custody were entrusted the *genuine* remains of the Sybilline Oracles, carefully collected throughout Asia, Africa, Greece, and Italy;—after the *Sybilline books*, preserved with the most scrupulous care from the reign of *Tarquinius Superbus*, burnt along with the Capitol, in the *Social war*.

The ancient prophecies were attributed to the *Sibyl*—or wandering “Priestess of the *Sun and Moon*,”—*Phæbi Triviaque sacerdos*—originally from *Babylon*, who settled at *Erythræ*, near *Troy*, and was called *Cassandra*; and after its destruction (which she predicted in vain) was supposed to have removed to *Cumæ*, in Italy, and to have lived there for several ages. The *Babyluvian* origin of the most ancient *Sybil* (who might have been acquainted with the prophecies of *Balaam* respecting the *Messiah*, or *Christ*) will naturally account for their striking resemblance to holy writ.

The word *Sibylla* itself, is oriental, signifying “a gleaner of ears of corn,” (*Shiboleth* or *Siboleth*, *Judg.* 12. 6)—that poor livelihood, by which these vagrant *fortune-tellers*, usually supported themselves—“the *Chaldees*” of the East, or “*Culdees*” of the West, of whom the *Gipseys* are a tribe.

The

*Te Duce, si qua manent sceleris vestigia nostri,
Irrita, perpetuâ solvent formidine terras.*

Occidet

The authenticity of the ancient *Sibylline verses*, before the birth of Christ, is fully ascertained by *Cicero*, who says that they were in the form of *Acrostics*, that they foretold the coming of a *King*—and that on their authority, an attempt was made to create *Julius Cæsar*, king, instead of *dictator*, preparatory to his projected war with the *Parthians*; and these, which *Virgil* has translated and recorded, are expressly applied to *CHRIST*, by the Emperor *Constantine*, in his Speech to the Senate; as *Heyne* then evidences of Christ's coming.

The adulation of *Virgil* has attributed these *mysterious oracles* (whose sublime import he did not understand) to the child of which *Scribonia*, the wife of *Augustus*, was then pregnant, in *Pollio's* Consulship,—U. C. 714. b. c. 40,—but who, falsifying the prediction, proved to be a daughter, the infamous *Julia*.—The Historian, *Dion Cassius*, informs us that *Augustus* repudiated the mother, after her birth—whether through disappointment of a son, or rather from his unbridled passion for *Livia*, that dull and laborious drudge on the classics, the German *Heyne*—(whose ponderous volumes on *Virgil*, to the disgrace of *British taste*, have been republished in a splendid *hotpressed* edition,) has utterly mistaken the whole drift of that remarkable eclogue, *Pollio*.—1st. Ridiculing its application to the expected *MESSIAH*, or *CHRIST*, by *Lactantius*, *Eusebius*, and the primi-

Occidet et serpens,

Pacatumque reget patri's virtutibus orbem.

Aggredere

tive Fathers of the church, as no other than "*the vanity of superstition*"—(*vana religione capti*).—2d.—Supposing idly, that "*the last age of Sibylline prophecy*," corresponded to the last of *Hesiod's* five ages.—The *golden, silver, copper, heroic* and *iron*, when the catastrophe was to come, or the world was to be finally destroyed, "*without redemption*"—whereas *Virgil's* last age was "*golden*," and of "*regeneration*."—3d.—Mistaking the child meant, for *Marcellus*, the nephew of Augustus, and his adopted heir in failure of male issue—(who appears to have been born *before Pollio's* consulate) instead of *Julia*, as ably proved, by that truly learned and judicious critic, Bishop *Chandler*, (and also by *Maffon*)—whose "*Vindication of his evidence of christianity*, book II. chap. 2. sect. 2, and T. II. *post-script*, p. 44."—*Heyne* himself quotes, "*without understanding*."!!!

I should not have entered so far into this classical disquisition, in a publication of this kind, were it not for the *preamble* of *BONAPARTE's* proclamation, denying the *Sonship* and *joint sway* of *JESUS CHRIST*, with *THE SUPREME GOD*; and much more, for the following *counterpart* and *improvement* thereon, published about the same time, in London, by *THOMAS BELSHAM*—roundly denying both *CHRIST* and *DEVIL*, in the following

Aggredere O Magnos (*aderit jam tempus*) honores,
 CHARA DEUM SOBOLES, MAGNUM JOVIS INCREMEN-
 TUM.

Aspice

following pregnant paragraph of his *Review of Mr. Wilberforce's Treatises*, on the *prevailing religious system of professed Christians*.

"HAPPILY for us, there is no evidence from REASON to prove that ANY SPIRIT, GOOD OR EVIL, SHARES WITH THE SUPREME IN THE GOVERNMENT OF THE UNIVERSE; nor do the SCRIPTURES (carefully studied and rightly understood) authorize any such UNPHILOSOPHICAL and MISCHIEVOUS opinion."

And to my utter astonishment, I read the following decided and unequivocal approbation of the position, in the MONTHLY REVIEW, for *October*, 1798, p. 148, thus ushering in the *entire* paragraph, of which this is the conclusion, and which is not less reprehensible in every point:

"We confess ourselves more inclined to adopt Mr. *Belfham's* notions concerning THE DEVIL, than those of Mr. *Wilberforce*. The former has so neatly expressed our own ideas on the subject, that we cannot do better than employ *his* words."!!!

Surely this *out-Herod's Herod*—The blasphemous MORNING CHRONICLE itself, or the detestable COURIER, the vilest of the
 JACOBIN

Aspice venturo latantur ut omnia sæclo !

“ The *last* age of the Sibylline oracle is *now* coming ;

“ A grand order of ages is to be *born anew*.”

“ A *new* progeny is now to be sent down from Heaven,

“ And a golden race shall rise all o’er the world,

“ THE SUN OF RIGHTEOUSNESS” is *now* to reign.”

“ Under *thy* guidance, if any traces of our guilt remain,

Thy *absolution*, from perpetual dread will free

The (erring) lands :—*The Serpent also shall perish*,

“ And a KING, inheriting his FATHER’S virtues

Shall rule the peaceful world.”

“ Assume thy glorious honours, (*the time is now at hand*,)

BELOVED OFFSPRING OF HEAVEN, JOVE’S MIGHTY
SON,

See

JACOBIN PRINTS—now hide their diminished heads, and bow down before such profound adepts in *philosophism* and grand masters of *Illuminism* thus insulting *the laws* and trampling on the established *Religion*, of their too indulgent COUNTRY, and contributing to introduce the GRAND APOSTACY, here also.

From such *Divines* and from such *Reviews*, GOOD LORD

DELIVER US.

— See how all nature gladdens at the prospect
Of the age to come !

They who are best acquainted with *Holy writ*, will be astonished at the amazing coincidence both of sentiment and language therewith delivered in these *Sybilline* remains, intimating “ the *regeneration* ” — “ the *restitution of all things* ” — “ the *seasons of refreshment* ” — by “ the *Father of the age to come* ” — “ a *mighty God* ” — “ the *Prince of Peace* ” — “ the *delight of the Jews* ” — and “ the *desire of all nations* ” — “ *ordained* ” in the fulness of prophetic time, “ to *guide and teach all* ” — “ to *reform all* ” — “ to *save all*,” “ and to *bless all* ; ” as “ the *Sun of righteousness*, with *healing in his wings*,” or rays — (so different from the heathen APOLLO, i. e. “ *destroying*,” — who under the titles of “ the *Dragon*,” (*Python*) and the “ *old Serpent*,” was supposed to be the malignant intelligence residing in the *Sun*, stiled throughout the Eastern world, “ *Satan*,” or *Sheitan*, at the present day, (signifying “ the *Adversary*,”) and “ the *Devil*,” (or “ the *calumniator*,”) — whose “ *head* was destined to be *crushed* by the *blessed seed of the woman*,” to avenge her wrongs, when “ *beguiled* ” by the wily fiend, under “ the semblance of an *angel of light*,” or *Seraph* order, (a kind of “ *fiery flying serpent*,”) and this “ *Son of Man*,” at the same time also, the “ *only genuine Son of God* ” — “ an *effulgence of his glory*, a *character of his subsistence* ” — foretold to *rule all*, under the FATHER

OF

OF ALL—as “the associate of THE SUPREME GOD,—THE ANCIENT OF DAYS,”—in the spiritual kingdom of THE LORD GOD OMNIPOTENT, and of HIS CHRIST, (for consecrated *King*,) to be established upon earth at his “second coming in power and great glory, over “the Saints,” of “all peoples, and nations, and languages,” and most unhappy, those “minute philosophers,”—whose “blunted ears cannot hear,” and whose stony hearts cannot burn within them, at such “glad tidings,”

*O mihi tam longe maneat pars ultima vitæ,
Spiritus et quantum sat erit tua dicere facta!*

“O may I, to the last gasp of lengthened life,
Retain sufficient breath to sound thy praise!

Listen, ye adepts in *French philosophy*, to the following awakening exclamation of a good natured infidel, the honest and intrepid *Maleherbes*, the advocate of his “well-beloved” king, *Louis XV.* on his mock trial, wrung from him in the agony of his grief, at the account of the catastrophe of that pious and hapless victim of democratic rage.

— “It is this FALSE PHILOSOPHY—of which I confess myself to have been the dupe,—which has hurried us into an abyss of destruction!—It is that, which by an inconceivable

ble magic, fascinated the eyes of the nation, and made us sacrifice the substance (of liberty) for a phantom!

— Monsters! with what unheard of barbarity have they treated an unhappy king: but what calm and dignified courage did he display? How great does he appear in his last moments? All their efforts to debase him have been vain: his steady virtue has triumphed over their wickedness.

IT IS THEN TRUE,
THAT RELIGION ALONE CAN GIVE SUFFICIENT FORCE
TO ENABLE THE MIND OF MAN TO SUPPORT THE
MOST DREADFUL TRIALS WITH THE GREATEST DIG-
NITY !!!

See *Barruel*, and *Bertrand*, and *Malevilles Memoirs*, (or the Reviews of their works, by the *British Critic* and *Monthly Reviews*)—for the remainder of this eloquent effusion—warm from the Speaker's heart—belying the dictates of that cold-blooded, detestable and Impious philosophy, in which he had been trained, and which he so madly contributed to propagate, and with such fatal success—was member of the *Secret Committee*, instituted by *Voltaire*, for the subversion of christianity, which was held under the specious title of the *Economists*, at the Baron *Holbach's*, in which, *Maleherbes* had for many years the superintendence of the press—that infernal press, whence issued all those deleterious publications that inundated France,—

H

His

His homage therefore to *genuine philosophy and religion* is invaluable.

But there were several *overt-acts*, preliminary thereto :

The open *apostacy* of “ *the great*” and devoted “ *nation*” of France, bears date July 1, 1798, from *Buonaparte’s Proclamation*, renouncing JESUS CHRIST.

1. The rejection of the *Christian Æra*, from her calendar, and substitution of the date of her *antichristian Republic*—by a mockery† of the most awful mystery of Revelation,—“ One and indivisible.”

2. The abolition of the religious observance of the *Lord’s Day* or *Christian Sabbath*—substituting her pagan *decadis*,—and disgracing her farcical almanack, with her five *Sanculotides*, or supernumerary days, absurdly inserted,
in

† General *Danican*, in his *Memoirs* tells us, that while he was in command, a *felon* who had assumed the name of *BRUTUS*, chief of a revolutionary tribunal at *Rennes*, said to his colleagues on *Good Friday*—“ Brothers, we must put to death, this day at the same hour, the *counter-revolutionist* CHRIST died, that young *devotee* who was lately arrested,”—and this young lady was guillotined accordingly, and her corpse treated with *every possible species of indecent insult*, to the infinite amusement of a vast multitude of spectators.

This wretched *felon*, unwittingly disclosed the grand cause of revolutionary antipathy to JESUS CHRIST—He was a *counter-revolutionist*, indeed.

in her metamorphosed *September*, about the Autumnal Equinox, to compleat the *Solar* year.

3. The dissolution of the Sacred Rite of *Wedlock*—rendering it a mere *civil contract*, that may be made and unmade by the civil magistrate—at pleasure.

4. The violation of *property*, and *personal security*. Putting both in *requisition*, to be disposed of by the arbitrary mandate of those unprincipled *Gold Finders* and *Slave Merchants*—the *Directory*.

Such are her “*unsettlements*” of the grand “*fixtures of principles*” on which are hinged the peace and security of all civilized society—bringing back mankind, to the boasted *savagism* of her Philosophists, fabricated long ago, by the “*crazy wisdom*” of epicurean poets—*Lucretius* and *Horace*,—and outrunning the savage Arabs themselves, in denying a *future state of retribution*—and ridiculing, as we have seen, the easy, credulous tribe—who sanctioned a treaty with *the great Crocodile*,

———“ For *profound*
And *solid lying*, much renowned,”
Under the penalty of “*damnation*.”

But the *Turks* and *Arabs* have found out the cheat;
and the last mails inform us—by advices from *Constanti-*

nople, dated (February, 21st 1799,) "that Buonaparte has attempted to enter into a negociation with the Pacha of Acre; but the latter sent away the French negociators, without any answer."—By his influence on some of the Mahometan Divines, we further learn, that he has prevailed on them to tolerate the intermarriages of Frenchmen with Turkish women—"in the present state of the Country."—Thus imitating Alexander the Great's policy.

5. The groveling desolating doctrine of annihilation—was proclaimed by decree of the Brissotine or Gironde faction, and in their sacrilegious phrenzy, an inscription was posted on all the cemeteries of Paris,—*death is an eternal sleep.*—But this was by no means the national sense—and even Robespierre himself, that monster of monsters, combated the doctrine,—in his last speech, made the evening before his downfall in the Convention—which was published after his death by their order;—the following passage of which, cannot be too generally known or too widely circulated, as a singular phenomenon; and an awful lesson to the "*deceitfulness of the human heart,*" and its "*desperate wickedness,*" in "*choice spirits.*"

J'ai vu dans l'Histoire, tous les défenseurs de la Liberté
accablé par la calomnie; mais leurs oppresseurs sont morts
aussi,

aussi, — Les bons & les méchants disparaissent de la Terre, mais à des conditions différentes.

François ! ne souffrez pas que vos ennemis osent abaisser vos ames, & énerver vos vertus, par leur desolante doctrine. Non, Chaumette, non, LA MORTE N'EST PAS UN SOMMEIL ETERNEL. — Citoyens ! effacez des tombeaux cette maxime gravée par des mains sacrileges, qui jettent un crepe funebre sur LA NATURE, qui decourage l'Innocence opprimée, et qu' insulte à la Mort. Gravez y plutot celle ce : — LA MORTE EST LE COMMENCEMENT DE L'IMMORTALITE.

" I have seen in history all the *Defenders of Liberty* overwhelmed by calumny; but their oppressors are dead also. The good and the bad disappear from the earth, but with different lots. *Frenchmen !* suffer not your enemies to *debase your souls*, and to *enervate your virtues* by their desolating doctrine. No, *Chaumette*, no — DEATH IS BY NO MEANS AN ETERNAL SLEEP. — *Citizens !* Efface from the Tombs, this maxim engraved by sacrilegious hands, casting a funeral crape over NATURE, which discourages oppressed innocence, and which insults death itself. Rather engrave there the following: DEATH IS THE COMMENCEMENT OF IMMORTALITY.

—But

—But what an immortality alas, has
Robespierre to endure !!!

The natural result of this fatal—"unsettlement of principles and unsettlement of institutions"—throughout France by the deleterious philosophy of *Voltaire* and his crew, conspiring "to crush christianity,"—(The revolutionary Oratory of a *Grattan*, thus strangely interpreting one of the most awfully pointed prophecies of the *last times*, (*ἀναταραχαι;*) "unsettlements," *Luke* 21, 9.)—has been the violation of all things sacred and profane,

1. The established Religion has been abolished, and *Paganism* substituted in its room—*HERCULES*—that errant destroyer of Tyrants and Oppressors, throughout the Earth—is now the *Titular God* of France; emblazoned on their Coins, and supported by his two handmaids—the Goddesses of *Reason* (or Philosophy), with her quadrant, pointing—to "*the day star of liberty's rise*," and the Goddess of *Liberty* with her cap on a spear, with the superscription *UNION ET FORCE*.—And not long before the invasion of *Killala*—the younger traitor *Tone*, who was taken prisoner after the battle of *Ballynamuck*, (*September* 8th, 1798,) mentioned, that he had been present at a grand *Fete* to *Ceres*, celebrated in the *Champs Elysees* at *Paris*, where the statue of the Goddess was crowned with ears of Corn, and votive offerings of Corn, fruits, &c.
made

made to her divinity.—And the deification of the *manet* of *Voltaire*, *Rousseau*, *Marat*, &c. compleats this *tremendous apostacy* of the rulers of France. In consequence of which,

2. The *Churches* have been desecrated, and rebaptized to the heathen virtues—their *plate*, melted down into money, their *bells* into cannon, and their *bibles* and *missals* converted into wrappers for ball cartridges, and by a circumstance truly singular—one of these, taken at the battle of *Ballynamuck*, (i. e. *swines-town*) was wrapped in a folio leaf of the *Romish missal* or mass book, p. xi. containing “the service of most of the martyrs,” (*commune plurimorum martyrum*) in which, among other texts of Scripture, was that most remarkable and awful prophecy before mentioned Luke, 21, 9. *Cum audieritis prælia & seditiones*, &c. And

3, To crown the full measure of their impiety, their sacrilegious hands have violated the hallowed mansions of the dead, and stript their *noblest ancestors* of their *lead coffins*, to procure ammunition :

“ They *unplumb* the dead for bullets to assassinate the living” !!!

Burke.

When *Darius Hystaspes*, King of Persia, had taken *Babylon* by treachery, his rapacity was enticed by the
hope

hope of finding a buried treasure, to break open the tomb of the great Queen *Nitocris*, who was buried over one of the principal gateways. But instead of money he found only the body—and these words of severe reprehension :

HADST THOU NOT BEEN INSATIABLY COVETOUS,
AND GREEDY OF THE MOST SORBID GAIN,
THOU WOULDST NOT HAVE VIOLATED
THE SEPULCHRES OF THE DEAD."

Herodotus.

" *Such Christians as the French are*"—are guilty indeed of atrocities, at which the most rapacious *Pagans* would blush, and shudder with horror, even to conceive,—of *sacrileges*, immediately and directly levelled against their own *species* and *themselves*.

" *Hating, Father and Mother and Wife and Children and Brethren and Sisters, [living and dead] yea and their own life also*"—in order to become SATAN's disciples!!!

And the following gloomy picture of the state of the public mind in *France*, respecting Religion, is sketched by an able hand—the unprincipled and machiavelian traitor—*John Hurford Stone*—in his intercepted correspondence with Doctor *Priestley* in America.

" If

“ If there is any thing which meets with discouragement from Government in this Country, that relates to *public instruction*, it is the remains of the *Roman Catholic Religion*, which with all the letters and laws of *tolerance*, has not been able to raise itself up from under “ *the crush*” of the interdict, which the combined powers of *philosophy* and *terror* have laid on it.

“ You have heard no doubt of the New Sect which now has usurped every Church in Paris, under the name of *Theophilanthropism*—[of which *Paine* was a promoter, who pronounced a discourse in the society, against *Atheism*] *The Sect is prohibited by the Government*—but it is in the hands of *ignorant men*, who do not know how to use the weapons that are put into their hands. They are however, for the most part, *well intentioned*; and were they possessed of the means of information, *would probably make good Christians*.

“ Nothing is *read* here on these subjects, because nothing is *wrote*. We have seen nothing but Mr. *Paine's Age of Reason*, of which an immense edition in French was published, and not *twenty* copies sold. I am told he has also been rejected from the society of the *Theophilanthropes* (i. e. “ *Lovers of God and Man*,”) on the charge of *intolerance*. They have at least refused his *offers of public instruction*. Some *Atheistical* tracts have been published, which

have been little attended to; and THE MIND IS FLOATING AT PRESENT;—NOT KNOWING ON WHAT GROUND TO REPOSE,—UNWILLING TO REJECT THE CHRISTIAN RELIGION; AND YET IGNORANT HOW TO DISTINGUISH THE WHEAT FROM THE CHAFF.” !!!

This is the UNPRINCIPLED STATE, which in her perfidious *manifesto*, circulated by General Humbert, through IRELAND, thus fools *United Irishmen*: (September 1798.)

“ WE SWEAR [by HERCULES,—they mean] *the most inviolable respect for your PROPERTIES, your LAWS, and ALL YOUR RELIGIOUS OPINIONS.—Be FREE, be MASTERS in your OWN Country—We look for no other CONQUEST than that of your LIBERTY—[most literally true!] no other success than YOURS.*”

Listen, my *deluded Countrymen*! to the sage counsel of JESUS CHRIST.

Beware of FALSE PROPHETS:—

Who come unto you in SHEEPS CLOATHING

But inwardly are RAVENING WOLVES—

YE SHALL KNOW THEM INTIMATELY BY THEIR FRUITS.

And

And compare these FINE WORDS of Humbert, with the foregoing sketch of his instructions, how to conduct the projected invasion, of England.

The prevailing principle at present among the *French Soldiery*, is the impious and Atheistical doctrine of *Fatalism*, or *Predestination*—excluding or controuling the interposition of PROVIDENCE in human affairs.—The traces of this deleterious principle so destructive to the souls and bodies of men, in *Buonaparte's* army in Egypt, (who himself appears to be an adept) are numerous and striking:—I shall select a few from the *intercepted correspondence*—as the best antidote, against the poison.

“ Till this day (*July 6th*) I had always a fancy, that *fortune* might one day or other, turn her back upon my *Brother*: now I am persuaded, that *she will never desert him*: provided the troops retain but a little of that *National Spirit*, which has hitherto animated them.”

Louis Buonaparte.

The *good fortune* which attends all the general operations will not fail to follow this,—as for the rest—WE are under the *gale of Fatalism*; and its breath shakes my [*Christian*] principles a little.”

Faubert.

“ There is something in the *Turks*, which I cannot help admiring, and even loving.—It is their *predestination*, which leads to results of the *most philosophical nature*, and which accommodates itself most surprizingly to my *circumstances*, my *nothingness* and my *fates*.”

Desgenettes.

What these results of a *most philosophical nature* may be, we may collect from the following description of the march of the army from *Alexandria* to *Cairo* across the desert.

“ Leaving this City, to ascend the Nile, you cross a desert bare as my hand ; where every three or four leagues, you find a paltry well of brackish water. Imagine to yourself the situation of an army obliged to pass these arid plains, which do not afford the slightest shelter against the intolerable heat which prevails there !—*The Soldier, loaded with provisions*, finds himself, before he has marched an hour, overcome by the heat, and the weight of what he carries, and throws away every thing that adds to his fatigue, *without thinking of to-morrow*. *Thirst* attacks him ! he has not a drop of water ; *Hunger* ! he has not a bit of bread. It was thus, that amidst the horrors which this faithful picture presents, we beheld several of the Soldiers die of thirst, of hunger and of heat ; others, seeing the sufferings of their comrades, blew out
their

their own brains; others threw themselves, loaded as they were, into the Nile, and perished in the water."

"Every day of our march renewed these dreadful scenes. And what was never heard of before—what will stagger all belief—the army during a march of seventeen days, never tasted bread! the Soldiers lived during the whole of this time, on gourds, melons, poultry, and such vegetables as they found on their route. *Such was the food of all from the General to the common Soldier.*—Nay, the General was often obliged to fast for eighteen or twenty hours; because the privates generally arriving first, plundered the villages of every article of subsistence; and frequently reduced him to the necessity of satisfying himself with the refuse of their hunger, or of their intemperance.

After this "*faithful picture*" of the sufferings of the Conqueror of Egypt, and of the army of Egypt—(of which this is but a single trait,)—by the intelligent and hardy Boyer—who thus concludes the recital of his cruel lot, "*The cup of bitterness is poured out, and I will drink it to the dregs,*"—and represents the *dernier resort* of Philo-phism in distress,—Suicide—can we hesitate to pronounce—that they are indeed of "*all men most miserable*" who want in the hour of trial and distress the *testimony of a good conscience void of offence towards God and towards men,*" and who have nothing to support them, but their *National Spirit*

spirit—false honour—and “destiny”—or “philosophical necessity”—unmeaning sounds, for fortune, chance, or mere nothingness!!!

How different are the resources of Christian piety and resignation, “*rejoicing in hope, and thereby, patient in resignation.*”

M. Naville, was one of the most respectable of the ancient magistrates of *Geneva* when that Republic was revolutionized in 1794, by the emissaries of the *Brissotine* or *Country* faction, who were overpowered by the *Robespierian* or *Parisian* faction. He was a man of distinguished talents, of approved integrity and great public spirit, and therefore the foremost on the bloody list of prescription.

When seized by their myrmidons, and brought before the *Revolutionary Tribunal*, he thus undauntedly and indignantly interrogated his judges:

“*Who are ye, that pretend to have a right of trying me?—I see none here but usurpers.*”

“After the destruction of the legitimate authority of the magistrates of 1792, (accomplished by the intrigues of the Count de *Vergennes*) you had created other laws, other public functions; and yet, ye yourselves, are now going

to

to break through that new political order, to seat yourselves upon a Tribunal of proscription, already stained by many assassinations.

“ Will ye assert that ye act by virtue of *the Sovereignty of the people*?—Surely, if ye considered them as sovereign, should ye not have had the precaution to convoke *all the Inhabitants of the Territory*, without distinction of party or opinion? if ye were *the Organ of the real will of the people*, would ye not have removed from this Assembly all the *instruments of terror*, which ye are employing to injure the freedom of their determinations?

“ Do not imagine that I mean to degrade myself so far as to wish to move *your* compassion. I know that *my death is decided on before hand*; and ye know too, that I entertain too *lively a hatred of injustice*, not to merit the sad but honourable lot of the magistrates whom ye have already destroyed. However, in order to prove to all Europe, the profound iniquity of your judgment, I here declare, BEFORE GOD, that since the destruction of the government of 1792, I have lived in retirement; that, convinced of the uselessness of *my* efforts to re-establish the dominion of the true laws, I have remained in submission to those of your making: and that, *concentrating in my soul, a kind of liberty, which it never was in your power to rob me of*, I have supported the *slavery*, ye have imposed on me,

constrained

constrained to see without murmuring, the *triumphant impurity of crimes*. The idea that I shall cease to be a witness of them, softens the bitterness of my cruel separation from my *wife and children*;—whose fate remains in the hands of PROVIDENCE, but who, at all events, *will never have cause to blush on account of their relation to me.*"

And so powerfully did he defend himself, that one of his judges, in pronouncing his sentence, said unto him: *I have two consciences—the one of them acquits you as innocent; the other, condemns you to save the Republic."*

"It will then lose in me a great citizen," coolly replied the magistrate.

When the sanguinary tribunal had apprized him of his fate:—And I too, cried he, will, in my turn, pronounce that which awaits you—you and all your accomplices.

"When enriched by plunder, and become absolute masters of the state, expect not to enjoy in peace the fruit of your crimes. All the curbs that ye have broken through to arrive at despotism, will also be found broken through for you. New factions will be engendered in the midst of your faction; ye will be engaged in a constant struggle to wrest the authority from each other. Like tigers, ye united to secure your prey; and like them, ye will spill each others blood in disputing which
shall

shall devour it. Thus, ye will yourselves avenge the manes of your victims. But THEY will have ended their days with the consolation of a pure conscience, which lifts the soul to its Creator; whereas on your part, YE will die with hearts bursting with rage: your punishment will be preceded by the most rending thoughts; ye will be plunged in despair, for having stained yourselves with the blood of the innocent; and ye will be tortured with the dread of falling into the abyss, which ye have hollowed with your own hands: ye will die without daring to lift up your eyes towards Heaven."—D'Ivernois.

But however we may commiserate the lot of this "great citizen"—as he proudly stiled himself, and execrate his hypocritical assassins—yet the justice of Heaven is conspicuous in the visitation of that devoted city. Geneva, it is truly remarkable, from the commencement of the PROTESTANT REFORMATION, was the hot-bed of the most malignant spirit of Republicanism—and gave birth to three celebrated citizens, * Calvin, Rousseau and Neckar, the

* Zuinglius was the founder of Republicanism at Geneva.—He maintained, that "Kings, whenever they act traiterously and contrary to the law of Christ, may by God's permission, be *deposed*"—or in the language of the present day—"cashiered."—Calvin, his pupil,—improving upon his master's doctrine—asserts, "earthly princes abdicate their power, when they rise against God—[i. e. the Godly]—we ought therefore rather to

the open or insidious, and too successful opponents of Royalty, whose turbulent, restless, and intriguing spirits,
—by

spit in their faces, than to obey them, when they are so insolent as to wish to rob God of his right ;” accordingly, he expelled the Prince Bishop of *Geneva*, and abolished Episcopacy, and established a Republican government in Church and State—and the noted *John Knox*, who had been at *Geneva*, followed his example in *Scotland*.

Rousseau—was not originally adverse to Monarchy, but the persecutions he underwent in *France*, in an evil hour drove him into the desperate doctrine of *political equality*, and the happiness of the *savage* state of society—which he gave in his Pandora’s box, *the social contract*. Of this work, (says the ingenious, learned and patriotic author of the *Pursuits of Literature*)—the French revolutionists, never once lost sight; with them it is “ *first, last, midst, and without end*, in their speculations and practices.

“ O *Jean Jaques*—(exclaims *Luc. Buonaparte*, in disgust at the brutal and ferocious savages of *Egypt*, Letter 1.) *why was it not thy fate to see those men, whom thou callest “ THE MEN OF NATURE ”—thou wouldst sink with shame, thou wouldst startle with horror at the thoughts of having once admired them !*”

The following passage of that eccentric and paradoxical writer, against *innovations* in established governments, is marked with

—by themselves, or by their disciples, overturned the established government of *Geneva, Scotland, England, and France.*

with such profound political wisdom, that I will seriously recommend it to the consideration of all speculating reformers.

“ Though all the advantages of a *new plan* should be incontestable, what man of sense would venture to change *old maxims*, would attempt to abolish old customs, and to give a new form to the state [*of France,*] different from that to which a duration of thirteen hundred years has gradually brought it? Whether the government be still actually the same, or during so many ages, may have insensibly changed its nature, it is equally imprudent to meddle with it. If it is the same, it should be respected; if it has degenerated, it is occasioned by the force of *time* and of *circumstances*, and *human wisdom* in that case can avail nothing.”
[—*Polysynodia.*]

Neckar has been a principal actor in the tragedy of the French Revolution, whether his miscarriages have been the result of an overweening vanity, wishing like *Phaeton*, to drive the chariot of the state—to ride in the whirlwind and direct the storm—with powers unequal to the mighty task—or whether his partiality for republicanism, led him to concur with those *democrats*, who wished to give France a republican form of government, I will not presume to decide. Certain it is that his administration is execrated by the best informed French writers, as having principally contributed to overturn the Constitution.

France. And now by a righteous retribution, the *Manstros Republic*, has repaid with terrible compound interest, the disasters of the *Monarchy*—fomented and fostered by the revolutionary principles of the citizen of *Geneva*, (and his powerful co-adjutor, the philosopher of *Ferney*, —*Voltaire*)—and the revolutionary practices of that insufficient or treacherous minister of the finances.

The prediction of M. *Naville*, however, respecting the factions which have so long harrassed France, has been literally fulfilled; the *Brissotine* faction was mowed down by the guillotine of *Robespierre*, and with them the flower of French literary talent. *Robespierre* in his time, sunk, by the arm of *Tallien*; and the last transportation to *Cayenne*, has seated *Barras*, *Reubel*, and *Merlin*, in the directorial throne, but who do not seem to be better established than their predecessors. And France, at this moment, is split into four parties, irreconcilably hostile to each other, and only kept down by the revived system of terror.

Of these four parties, the *first* is that of the *Republicans* attached to the Constitution of 1795, or an elective aristocracy. The *second*—the *Republicans*, attached to the Constitution of 1793, which was strictly *democratic*, on the system of universal suffrage, resembling the *Polish* Diet. The *third*—the *mixt monarchy men*, originally attached to the Constitution of 1791. To these, many of the

the non-emigrant royalists have acceded. And, *fourth*, the *royalists* who aspire to restore the monarchy in all its simplicity. Of all these the first, or ruling party is the strongest; not only as a powerful party of opinion, but from the support of the Executive government, and the general dread of change, by all the successful plunderers or purchasers of national domains, by all the industrious, and by all the humane—all shuddering, all deprecating the past horrors of revolution, anarchy, confiscation and massacre.—But, “*until this tyranny be overpast*,” there is no chance of tranquillity for *France*, nor of peace for *Europe*—and the present *military* government, concentrating all the powers of the State in the hands of a few unprincipled villains of shining talents, insatiable avarice, and restless ambition, is surely the most formidable that ever was established on earth, both to its subjects and to its neighbours. The *re-establishment of Monarchy* in France, should be the universal prayer, and the universal effort of all friends to *social happiness* and to *universal peace*.

But “*the vine-covered hills, and gay regions of France*,” are now blasted and blighted, by their disastrous “*day star of liberty, rising*” in a sea of blood, and making “*the green-one red*”—and how long these “*desolations*” may last—is not for human sagacity to explore.

During the chastisement THE MONSTROUS REPUBLIC is inflicting on her own “*most miserable subjects*,”
 who

who are now constrained to be the instruments of destruction to themselves and to mankind, under a ruthless Directory, who are forced to revive the anniversary festival of the murder of their *most gracious* and too accommodating King—which all France had deprecated with horror, and refused until Jan. 1798, when it was re-established, under the reigning system of terror; the dread of languishing in the parched deserts of *Cayenne*, contrived by that subtle fiend, *Merlin*—and fraud more efficacious than even the *guillotine*—which discharged them at once from their miseries, and which the frequency of its exhibition almost stript of its terrors, from the influence of *fashion*—during the continuance of those accumulations of *lamentation, and mourning, and woe.*

A negligent and apostate world, will at length be scourged into an operative *faith*, and a firm assurance—that

“*Verily there is a REWARD for the righteous,*

“*Doubtless there is A GOD that judgeth the earth.*”

And they will learn from the disasters of *Europe*, and the destruction of *Troy*, the wisdom of that reflection, suggested by the latter to another historian, *Herodotus.*

“Heaven permitting, that they should be utterly destroyed in order to convince men, that the GODS HAVE

GREAT

GREAT PUNISHMENT IN RESERVE FOR ATROCIOUS
CRIMES."

"*I am not superstitious ; but I know, that states like individuals are punished : they are punished collectively, and they are punished slowly, but they are punished : WHEN THE PEOPLE ARE GENERALLY OR UNIVERSALLY CORRUPT, THE SOCIETY COMES TO A STATE OF DISSOLUTION.*"—*Grattan's Address !!!*

F I N I S.

